

Thomas Tabula. K. myuett

By this table a man may fynde the maters
of the booke named the ordynarye of crysten
men the whiche conteyneth fyue partes pryncypal
les and euery of them dyuyded in partyes.

The fyrst is of the sacrament of baptem and of
the .xj. artycles of the fayth.

The seconde is of .x. comaundementes of the lawe.

The thyrde is of the werkes of mercy.

The fourth is of the maner hym well to confesse.

The fyfth is of the paynes of helle / & of the Joyes
of paradyle.

In the fyrst partye is made mencyon of hap
tem & of þe fayth / & it contynued. vii. chapptres.

The fyrst is of the dowe that a man maketh vnto
the holy sacrament of baptem.

The seconde is of the maner to admynystre the
baptem as well in necessitye as in solempnyte of þe
mater / of the forme / of the intencion / of the exor
cisme / and of the cathecisme.

The thyrde is the latyn of all the offyce to baptyse
with the expolycyon.

The fourth of the vertue and of the effecte in the
soule baptyled.

The .v. of the .xj. artycles of the fayth in generall.

The .vi. of the suffylauce of the .xj. artycles of
the fayth.

The .vij. of euery artycle of the fayth in spectyall
and of the werke for to answere.

The fyrst artycle is. Credo in deū &c. The werke
for to answere is to fere & to loue god.

The seconde artycle is. Et in ihesum xpm &c. And
the werke for to answere is to hepe the comaundes

A i

The Ordynarye of Crysten men
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mentes of Ihesu cryst after as he them hath declar-
ed and taught in lounge his pouerte/humylte/
and austerite.

The thyrd. Qui cōceptus est de spūs cō iē. And the
werke for to answere is to conceyue Ihesu cryste
spyrtyually by the vertue of the holy fayth catho-
lyke and to honour fader and moder.

The.iiij.is. Passus sub poncio. & p werke for to an-
swere is to haue pacyence in trybulacōns worldely.

The.v.is Descendit an inferna. & the werke for to
answere is to descende in to helle by holy medytas-
cyon/by the whiche medytacōn a man may aryle
from the deth of synne vnto the lpf of grace.

The.vi.is Ascēdit ad celos. p werke for to answere
is to haue p herte vpwarde in dispraysyng p erthe.

The.vij. Inde ventur⁹. the werke for to answere is
watche eury man vpon his spyrtyuell dede.

The.vij.is Credo in spm. p werke for to answere
is to haue the blance of p fyue wyttes spyrtyuell.

The.ix.is Sanctā ecclesiā. p werke for to answere
is to obeye vnto holy chirche for to praye for them
p ben departed & to kepe h p for to be excomunyate

The.x.is sanctorū cōmunionē. the werke for to an-
swere is to honour the sacramentes.

The.xi.is Carnis resurrectionē. p werke for to an-
swere is not to fere to deye for the fayth.

The.xij. Vitā eternā amen. the werke for to answere
is to despyse the glorie & the felycyte worldely
in comparyson of the glorie eternall.

In the seconde partye is made mencyon of
the.x.cōmaundementes of the lawe/and it con-
teyneth.xviij.chappytres.

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The fyrst how god vs hath gyuen & wyten the .x. comāndementes in our propre bodyes.

The seconde how the .x. comāndementes ben wyten in the soule reasonable.

The thyrde of the benedyccyons vnto the true obseruatores of the fayth.

The .iiij. of the maledyccyons that comen vnto the transgressours of the lawe.

The .v. of every comāndement in partyculer as well of the thyng comānded as of that defended / & fyrstely of the fyrst / the thyng comānded in the fyrst / that is charyte & true adoracyon of the dyuynyte / the thyng defended / that is pryde ayens god and all maner of ydolatre.

The .vi. of the thyng comānded in the seconde / that is to accomplysh his bowes and to kepe the trowth of baptem / the .vi. of the thyng defended that is the abusyon to swere / & all horryble othes.

The .vij. of the thyng comānded in the thyrde / that is to halowe þe solemnytees & hym to exerceyse in good werkes / the .vij. of þe thyng defended ben all werkes erthely & scruples þe may lette þe spiryte.

The .viij. of the thyng comānded in the fourth / that is charytably to honour his neyghbours & to do the werkes of mercy / the .viij. of the thyng defended that is pryde and pryncypally ayens his souerayns.

The .ix. of the thyng comānded in the fyfth / that is to procure & to kepe vnto our neyghbour foure maner of lyues / the .ix. of the thyng defended that is yre and enuye ayens our neyghbours.

The .x. of the thyng comānded in the .vi. þe is los

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brenes & attēperaūce/the .x. of the thyngē defendēd is glotony and lechery pynccypall.

The .xi. of the thyngē cōmaūded in the .viij. is to yelde vnto euery creature that/that vnto hym ap^perteyneth/the .xi. of the thyngē defendēd that is the synne of couetyse and all the synnes the whiche in it descendē.

The .xij. of the thyngē cōmaūded in the .viij. that is to magnifye & exalte the goodnes of his neyghbour/the .xij. of the thyngē defendēd is curlyd language procedynge of yre and of enuye.

The .xiiij. of the thyngē cōmaūded in the .ix. that is pouerte & chastyte of spyrte/the .xiiij. of the thyngē defendēd that is all concupyscence carnall by consentynge of wyll.

The .xiiij. of the thyngē cōmaūded in the .x. that is lyberalyte of good wyll apenst his neyghbours/the .xiiij. of the thyngē defendēd is concupyscence dysordynate of thynges temporelles.

The .xv. that is the epylogacyon or shorte repetycyon of all this seconde partye.

The .xvi. is of þe fyue cōmaūdemēt of holy chirche.

The .xvii. is of two maner of lyues þe whiche ben in holy chirche that is to knowe the lyfe contēmplatyue and the lyfe actyue.

The .xviii. is of .xiiij. reasons shewynge where by we may be enduced to haue fere & humylyte.

In the .iiij. partye is made mencōn of the .viij. werkis of mercy/& it conteyneth .v. chappitres.

The fyrst is of the .viij. werkis of mercy in gēeral.

The seconde of the .viij. werkis of mercy corporal and spēcyall.

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The thynde of the circumstance requysyte in a complishynge the werkes of mercy.

The .iiij. of the .xij. werkes of mercy spyrtyuelles in generall.

The .v. of .xij. maner of almesdeedes spyrtyuell in specyall as it is to pardonne/to correcte/to teche/to recomforte/to comforte/& to enhardy/to supposse/or to endure/to exhorre for to prouffyte in goodnes/to conture the ylle of an other/to counseyll spyrtyually to accomde the dyscorded/to praye for the necessyte of his neyghbours/to save or make to save masses.

In the fourth partye is made mencyon of þe sacrament of confellyon/and it conteyneth .xxx. chapptres.

The fyrst is that to bynge a synner vnto the estate of grace is a more greter thyng after many considerations than was þe creacyon of all þe worlde.

The seconde is a proufftable exhortacyon for to do penaunce gladly.

The thynde of the .xij. fruytes the whiche comen of trewe penaunce.

The .iiij. is of the dyfference of good werkes done in the estate of mortall synne or of grace.

The .v. of six reasons shewynge that the synner ne ought to carpe hym to confesse.

The .vi. of the practyle that the confessor ought to holde as well ayenst hymselfe as ayenst theym that be confelleth.

The .vij. of the science the whiche is requysyte & necessarye vnto a confessor and the dyfference by twene mortall synne and veniall.

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The. viij. is of the caas reserved vnto our holy fa-
de the pope.

The. ix. is of the caas reserved vnto the bysshopp
be it of ryght or of custome.

The. x. of thre maner of penaunces.

The. xi. is of foure thynges that the synner oughe
to do before his confellon.

The. xij. is as well of those þ which may here the
confellons as of them that may chole theyr cons-
fellow.

The. xij. of the. x. poyntes by one of the whiche or
by many the confellon may be vnsuysfull and
how people marped sholden examen theyr conscy-
ences of the dede of maryage.

The. xiiij. how a man oughe hym to confesse and
examen after the ordie and the doctryne of the. x.
commaundementes.

The. xv. of the examynacyon of the conscience
after the fyrst commaundement.

The. xvi. of the seconde comaundement.

The. xvij. of the thyrde comaundement.

The. xvij. of the fourth comaundement.

The. xix. of the fyfth comaundement.

The. xx. of the sixt comaundement.

The. xxi. of the. vij. comaundemēt & conteyneth the
maters the whiche folowen. fyrst of symonye. Se-
condely of vsurpe. Thyrde of fraude & decepcon
fourthly of vniustyce. fyfthly of these bysshoppes
in partyculer. Sixtly of chanons & curates & other
benefyced. Eyghthly of Iuges ben theyr of the chirs
the or of secularys. Nynethly of aduocates and
procurours & notaries. The. x. of phylsophys.

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The. xxiij. is of respycyon necessarye vnto saluacyon.

The. xxij. is of the examinacyon after the. viij. commaundement and of mys thynkyng & of detractyon & of folythe sweryng with the conclusyons of that mater.

The. xxij. of examinacyon after the. ix. commaundement.

The. xxv. of the examinacyon of the. x. commaundement.

The. xxvi. how fastyng ought to be done and by whome.

The. xxvij. of orysons & of her condycyons.

The. xxvij. of the. xij. rules of the physycyens coroporell applyed vnto the physycyan spryтуell & of the interrogacyons that a man ought to make vnto hym the whiche is in the artycle of dech.

The. xxix. is of the six aduysementes for to dyspose hym for to deye well. The fyrst aduysement is how the houre of dech is vncertayne. The seconde of the mysterye as well of þ good angell as of the euyl whan the houre of dech cometh. The thyrde is whan all that is to vnderstande good & yll seen the blessyd saupour Jhesu cryste at the houre of dech. The fyfth is of the Joye incompreuable the whiche at that tyme cometh vnto the blessyd. The sixt of the payne & of the estate of purgatorie.

The. xxx. is a breue or short epilogacyon of the. viij. mortall synnes and of the braunches.

In the fyfth partye & fynall of this booke is made mencyon of þ paynes of helle & of þ Joyes of paradyle & it conteyneth. viij. chapytres.

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The fyrst is the prologue of this laste and fynall partye.

The seconde of the .x. paynes corporelles that the dampned suffren and euery of theym dupyled in foure.

The thyrde of the .x. paynes of the partye of the soule & euery of theym dupyled in foure.

The .iiij. of many reasons shewynge that the payne of the dampned shall be eternall.

The .v. is the prologue of the treatyse of the Joyes of paradysle.

The .vi. is of the .x. Joyes of the partye of the soule & euery of them dupyled in foure.

The .vij. is of the .x. Joyes of the partye of the body & euery of them dupyled in foure.

There endeth the table of this presente booke named the ordynarpe of crysten men.

The prologue.



¶ Here foloweth a notable treatyse and full neces-
sary to all crysten men for to knowe and it is nas-
med the *Didynarpe of Crystyanite* or of crysten
men. ¶ Here foloweth the prologue.

Every creature resonable vnto who-
me god hath gynen mynde & vn-
derstandynge & wyl. hym oughe
to knowe serue & loue with all his
myght as moche for the goodnes
& noblenes of his creacyon as
a l

The prologue.

well as of his redempcyon & of the glory that we trust in. The whiche thynges be so grete & good that no herte them may thynke ne tonge can them declare. Also he ought to be feared for to eschewe þ payne of eternall dampnacyn. The whiche is so horryble a thyng oonly to ymagen that there is none erthely herte that by a thousande yeres yf he so longe sholde lyue vpon erthe / but þ every daye he ought to tremble. And these paynes we may not eschewe ne the goodes of eternall glorie haue ne possed. Yf we be not obedyent vnto our creatour in keepynge our vowe & baptem / and in accomplysþ thynges all his comaundementes. The whiche to knowe & vnderstande euery man ought to put also grete dilygence & more / as he doth for to saue his corporall lyf. for otherwyle he may not longe go eschewynge synne nor of the fautes comytted ayenst þ wyll of god hym clenle repent & confesse. And for as moche vnto þ blestyd trynyte the whiche is the fader þ lone & the holy goost one essence of deite / and for the helth of soules that the swete Jhesus hath with his holy blood agayne boughit / foloweth a breue doctryne true & catholyque and tyght necessary for the instruccyn & saluacyon of crysten men. In the whiche shall be spoken pryncypally of fyue thyngs. Of the whiche sayth saynt Poule in the fyrst epystle ad Corinchijs that more it is worth and profytech vnto the saluacyon of soules fyue wordes then .x. thousande. And vpon that sayth Nicolas de lyre that of these fyue wordes the whiche vnderstandeth saynt Poule. The

Si vis ad vitam ingredi serua m̃a data. Math. x.

Cōfitebor tibi in directōe cordis m̃i eo q̃ didisti iudicia iusticie tue. ps. cxviii.

*pmo corinth. xiiii
In ecclesia volo q̃
q̃ d̃ba sensu meo
loqui vt ex alijs
instruā q̃ d̃cē m̃i
lia verborū lingua*

*Hoc p̃m̃i scientes
q̃ veniet i nouissimis
diebus i deceptiōe
illuzōis iuxta
ta p̃pas p̃cupiscē*

The prologue.

fyrt is of the artycles of the fayth. The seconde
of the comaundementes of the lawe. The thyrde
of synnes & which a man ought to eschewe. The
fourthe of the paynes of helle the whiche a man
ought to fere. And the fyth of the glory the whi-
che is without ende that euery man ought to desy-
re. Of these fyue thynges in example of the holy
apostell ought to wyte preche & teche all they that
wyl please god / and vnto these soules proufite / &
all ryght faythfull crysten men / the whiche haue
desyre to come vnto saluacyon hym ought about
all thynges to rede or here. for whoos deeth the con-
trary hath in hym the spgne of cternall dampna-
cyon / as they that loue better Romayns of warr.
of bataylles / wrytynges of poetes / & of these phy-
losophes erthely. The whiche make not the lyues
& examples of holy sayntes and other holy wy-
tynges that touchen the dede of consyence and of
theyr saluacyon / and man sayth that wylfully sus-
che people renneth after & prechers the whiche prin-
cypally sechech to speke vnto the worldly people
for to go with theyr substaunce & syluer / the whiche
offentymes inplye the mynde of them worldly in
bye harde & curyous questyons / & by the swetnesse
of sayre speche they wrape them & byngs them to
theyr ende. So as prophced saynt Poule in the
pystle vnto the bysshop Thimothee sayeng the ty-
me shall come that the worlde wyl no more of the
good doctryne and salutary / but they shall desyre
maysters that them shall tell & preche thynges cu-
ryous & fables the whiche vnto them shall be plea-

tias Ambulantes &c
.ii. petri ultimo. ii.
th. iii. Erit enim te-
puscu sana doctri-
na non sustinebunt
sed ad sua videria
coarctabunt libi
magistros purien-
tes auribus & uitate
quod auditu auer-
tent ad fabulas au-
tem pervertent &c.
Itē. ii. pet. ii. ca. su-
erunt uerorū pseudo-
prophete in populo si-
cut & in uobis erunt
magistri inē daces
qui introducent sectas
perditionis. et in a-
uaria firēs uobis
de uobis negocia-
buntur.

The prologue.

saunt. Of the whiche synners wyrteth saynt Peter in spekyng vnto crysten men / & sayth that so as it was of the people of the Jewes fals & curlyd prophetes synners / so vnto them shall it come for ther shall come & arylc amonge them some maysters full of fallenes of curlydnes & of disceyte the whiche shall gyue vnto the people occalyon of theyr pardicyon. And many shall take and folowe the paches & the wayes of theyr adulteracyon. ¶ Here sayth mayster Nycholas de lyra that the worde of god is the seed / he than that soweth this seed for auarpyce or for pryde pryncypally renouiceth þ worde of god his creatour / and many ther shall be the whiche shall here gladly here suche prechours not pryncypally for theyr saluacyon or for to correcte theyr vyces or synnes / but for þ swete & fayre language of theyr phylosophy & these newe thynges & curpous the whiche they shall sayne for theyr excuse and inuencyon / and by this forme & maner the waye of god & of trowth that is of the comaunde- mentes & of the artycles of the sayth shall be blasphemed of suche maner of worldely people curpous the whiche shall dyspryse these prechours of the symplenes of the gospell. And for so moche sayth saynt Gregory that none is wylfully herde yf he please not vnto the herers. Some of these prechers of the gospell consydeyrnge þ predicacyon of these worldely maysters afore sayd to be prayled & despyred & theyr predycacyon dysprayled shall them enforce to do ayens them & them to folowe in alledgyngge phylosophyes poetes & other doctrynes

*Semen est verbum
dei. Luce. viii.*

*Paulus ad galla. i.
Si adhuc hominibus
placere christi seruus
non esse. ps. Confite-
bitur et hominibus placere
quia dominus sperauit
eos.*

*Matt. viii. Attende-
rite a falsis prophete
et qui veniunt ad vos
in vestimentis ouium.
et cetera.
Item surgent pseudo
christi et pseudo pro-
phete et seducunt
multos.*

*Item Actuum. xx.
Attendite vobis et
vniuerso gregi in
quo vos spiritus sanctus
posuit episcopos regere
ecclesiam dei quam
acquisit sanguine suo*

The prologue.

not of the gospel by the whiche they shall fall in
chaldome of the deuyll of helle / & in the bonde of
god our creatour . for the holy goost sayth þ they
that desyre worldly pleasures in the curydylte &
vanyte of theyr desyre come to grete confusyon /
the gospel & these other holy wytynges in many
places vs forbydde ayenst the temptacyon of the
fals euyl & dyscepuable prechours / the whiche shal
be the token & pronosticacyon of the Antecryst as
we haue late seen by many experyence & in specyal
wyt in these fyfty yeres & shal be seen / so that I be-
leue from ylle vnto the worst vnto þ regne of the
fals Antecryst. And I vnderstande of those synners
that do & lyue otherwyle then that / þ our moder
the holy chirche vnto them hath lymyted & ordey-
ned in Sexte of the Decretales in the Chappytre
Cum ex eo . And in the .viij. in the Chappytre the
whiche begynneth. Abusionibz &c. the whiche pryn-
cypally sechech not the loue of god nor the salua-
cyon of theyr soules / but golde and syluer after
the apetyte of theyr coueytousnes / for he that wyl
is luche maytene wiche takynge parte þ luche pres-
chers weren of þ party of Jhesu cryst / he hym the-
weth a very heretyke and excomenged then for to
eshewe the peryll of this errour & dampnacion for
to relemble & aduise these poore blynde of Jhesu
cryst they be all trewe & faythful crysten men they
shal haue in this present treatyle as of late it hath
be sayd fyue partes. The fyrst parte shal be of þ
noblenesse & of the trouth of the vowe of crystens-
dome / the whiche vowe is made in the sacrament

a ij

Ego scio qm lra:
but post discello:
ne mea lupt rapa-
ces in vos no par-
centes gregi et ex
vobisplis confu-
gent.

Qui no est mecu
stra me e. Luc. ix.

Diuisio presentis
opusculi.

The prologue.

of baptyme/ & also of the .xj. articles of the fayth
The seconde shall be of the .x. commaundementes of
the lawe with þ transgressyon of them that be the
.viij. deedly synnes. The thyrde shall be of the .viij.
werkes of mercy the whiche werkes shall be holde
the grete & last Jugement/ and the good & ylle shall
be examyned/ & these cruell and coueytous folke
vnto deth eternall condemned/ and these pytous
& mercyfull people in the glory of paradys shall
be rewarded. The fourth partye shall be techyngs
for well/ & enterly hym to confesse of synnes þ whi
che he may comytte ayenst þ articles of the fayth
& of the commaundement of the lawe of good werks
that a man leueth to do ayenst þ mercy of god w
out the whiche no man may wel come vnto salua
yon/ for all synne is reherced & compryeth in þ co
missyon in doyng synne/ or abomynacion in leu
ge the good the whiche a man is holden & bounde
to do. The fyfth & the laste partye shall be of the
paynes of helle & of the Joyes of paradys. Also it
is to be noted þ as well for to satysfye vnto these
clerkes & for the more perfectly to conferme þ the
whiche is wyten in englyshe as also for to esche
we & detraction of lytell vnderstandynge of syns
ple people I put in the heed of this boke in many
passages these auctoritees conuocacions & allega
cions the whiche be made in latyn/ excepte þ texte
of the doctryne of baptyme the whiche I haue wyll to
put worde by worde in this wytyng for to shewe
the charyte ruyne of crysten people in all estates
in the whiche they lyuen at this daye. That is to

The prologue.

Wrote the .xliij. daye of January the yere of our lord
de .M. LCCCL. xliij. after the Natyuite of our
lorde Jhesu cryste after dyuers cronycles & maner
of nombre the yeres. In the whiche yere and daye
this present boke hath be fyrst begonne to be wyte
ten.

• Here endeth the prologue / and now
• foloweth the fyrst parte of baptem.



The fyrst

Here foloweth the fyrst parte of this present bo
ke of the doue and sacrament of baptem.



Capitulum pri
mum.

As unto the fyrste partye the whiche
is of the doue & sacrament of
baptem / it is to be noted þ after
that Ihesu cryst had made publyc
he & preche solemly the trouche
of the gospel as well by his holy

Parte.

apostles/as by other prechers/it is impossible for
man to be saued that is not baptysed. And he that
byleued in Ihesu cryst & is baptysed. In lyke wyse
it is impossible but that fynally he be lauid. For
it is the mouth of god the whiche is the sentence
& texte of the gospell that so vnto vs wytnesseth/
wherfore it is a thyng ryght necessary to knowe
¶ fyrste howe in what maner the sacrament of
baptism ought to be gyuen. ¶ Secondely the for-
me & maner to execute it solemnly. ¶ Thyrde the
vertue and the effecte that it hath in the soule of
a crysten man. ¶ And fourthly to knowe euery ar-
tycle of the fayth in particuler. ¶ As vnto y^e fyrst
that is to vnderstande that to crysten or baptism is
as moche to save as to washe/and is vnderstande
pyncypally of the soule/the whiche by the vertue
of god is purged/hauinge this sacrament from
all synne/be it pryde denyall or mortall. And for
as moche that y^e purgacyon of god is not restrayn-
te ne bounde by the institucion of these sacramen-
tes the whiche of pure myght absolueth he may
in many maners cleanse & purge the soule & it wal-
sheth from synne. ¶ The doctours saye that there
are thre maner of baptymes. The fyrst maner is
whan any persone shall by preuylage synghulerly
sanctified from orygynall synne afore that he be
borne or after the pleasure & wyll of god/as were
saynt Iheremy and saynt Johan baptyst. The se-
conde whan any not baptysed vnto the purpose/
to make hym baptysed in place & tyme/and befor
that he be baptysed/ he deyeth by martyrdom or

*Johis .viii. Qui
ex deo est vba dei
audit.*

*Johis .iii. nisi de
renatus fuerit ex a-
qua & spu sacro no
pot introire i reg-
nu dei.*

*Mar. vii. Qui cre-
diderit & baptiza-
tus fuerit salu erit.
Ad pot solum scri-
ptura iohis .x.*

*Triplex baptis-
mus.*

*Anteq^m exieris de
vulua sanctificauit
te. iere. i.*

The fyrst

otherwyle he may be in the waye of saluacyon yf
he haue noge other lettynge. The thyrde is the co
mune & sacramentall the whiche is done by worde
& water. And suche sacrament & all other ought
to be ordynarly executed by man priest or curate as
vnto that of Ihesu cryste true god and true man.
But in the caas of necessitye the baptisem may be
gyuen dewely by every other persone erthely that
may haue puyssaunce & intencion to do & say that
that holy chirche doth & sayth in admynistrynge
solemlye suche sacrament. for yf it so be that there
be a man that myght & ought to do it a woman
ought not it to do yf there were clerke in holy or
dres / the subdeacon ought not to do it before the
deacon nor the lay man before the symple clerke.
for otherwyle they synne. And yf ther be oportuny
te of tyme they sholde be it man or woman requyre
te mercy with grete contricion of theyr synnes yf
they haue remors of consyence of deedly synne.
for he that admynistreth or receyueth ony sacra
ment he ought to be in the state of grace / & that
is as vnto the mynistres of that sacrament. Also
it is to knowe that every creature erthely not bap
tyled is bounde to receyue that sacrament as it is
sayd in place & tyme. But otherwyle was this ob
lygacyon accomplisshed at the begynnynge man
was not baptyled but in the vigyll of Ester & of
Whysontyde / & they that dewely were cathecumi
nes: that is to saye instructe of the artycles of the
fayth & of that / they ought to vowe or promysse
But after by the inspyracyon of the holy goost it

was ordeyned that these childern forthwith after
 þey were borne sholde be baptyled. for in them
 is no chyng that may lette the effecte of that sac-
 rament/as sholde be mortall synne actuel or fiction
 And that procedeth of the mercy & Justyce dyuine
 for so as two persones that is to knowe Adam &
 Eve vs bynde all by lawe comonly to synne and
 dampnacyon wout our gylt actuell. So pleaseyth
 vnto the Justyce dyuine that our fader Ihesu cryst
 & our moder holy churche sygnifyeth the godfader
 and godmoder vs promysstynge vnto saluacyon
 before that we haue blaunce reason or myght of
 ony operacyon.

¶ Here foloweth the maner to conferme the holy
 baptem in the artycle of necessitye.

Of the maner to conferme the sacrament of
 baptem in the caas of necessitye. That is to
 knowe that yf a woman or other symple persone
 baptyse he ought to take hede vnto þe mater of the
 sacrament vnto the forme of the wordes and vnto
 the intencion. fyrst vnto þe mater. for that ought
 to be water naturell. for man may not be bapty-
 sed with wyne/with sydre/with blood/with mylke
 with vyne/with water of roses/or other water dy-
 styllled/but man shal be baptyled in necessitye with
 lye/and with water in the whiche man shall haue
 smarte in the flesshe. And it is holy chyng & good
 counseyll that a man haue holy water in his house
 for yf it were wel possyble man sholde not be bap-

Capitulu. ij.

most notable

The fyrst

tyled with other water. Also it is to aduyle synple
 people that yf there apere any membre of the chil
 de in the whiche men knoweth lye & of the whiche
 he feareth the deeth before that it be borne pfectly he
 it sholde baptise in that membre the whiche apez
 reth. Also yf the moder passe this lye before the na
 turyte of the childe & whiche a man byleuech truly
 lye in her he ought hastely to gasse her mouth &
 after dyscreetly open the hely of the woman & bap
 tise the lytell childe yf it be foude on lyue yf it be
 founde deed it ought not to be buryed within the
 holy groude / yf the moder hath not ben slayne &
 put to deeth for the loue of god or for the trouth of
 the fapth. for in suche caas may doctours holde &
 a childe sholde be martyr. for it is more to fere & to
 playne where a childe depeth without the receyuyng
 ge the sacrament of baptem then it doth of the de
 struccyon & the fallpage in to depnes of all & tow
 nes castelles & cytees of the worlde. In the whiche
 apereth the grete synne & the grete blame of those
 the whiche them gouerne ylle in this mater what
 so euer maner it be in. As vnto the forme that is
 those wordes the whiche he ought to saye he beho
 ueth to take hede vnto theyn that be ordeyned of
 god & of holy churche as well in caas of necessitye
 as of solempnyte. That is to knowe Ego baptiso
 te In nomie patris et filij et spiritus sancti amen.
 And in englyshe. I baptise the in the name of the
 fader & of the sone & of the holy goost. Or in other
 langage or wordes betokenynge the same sentence
 for one may baptise in all maner of languages

Nota.

**De forma
baptismi.**

Parte.

And it behoueth that the wordes & the doyng that
is to put the water vpon the childe be holy in ony
wyle togyder. That is to saye that before that he
hath sayd all these wordes he haue begonne to put
the water or before that he hath endeth to put the
water he begynne the wordes / for otherwyle there
is no baptyme. That is to knowe yf a man saye
all these wordes & after put the water or fyrst en-
deth to put the water & after sayth these wordes.
As to the entencion / that is to knowe that at the
lest that persone the whiche baptyleth ought to ha
ue intencion to do that / that our moder the holy
chirche intendeth & comaūde to do & it may suf
fyle suche generall intencion / so that he bpleucth
the same or haue in his intencion þ the sacramēt
of baptē puretyeth man from all synne or that
these wordes afore sayd suffyle. That is I baptys
le the in the name of the fader & of the sone & of
the holy goost / that he saye not with that & of our
lady & of saynt Johan or of thyng lyke he hath
not than baptym / for the intencion the whiche is
of necessity of the sacramēt is not good nor ryght
full. Of other cases & diffpultees the whiche be in
this mater sholde these curates & prechers somtyme
shewe in publyshyng for these dyuers & ppter
ous cases the whiche by Ignoraunce may come in
many places of cristendome. The seconde thyng
pryncypally to be considered in this mater is of þ
forme & maner the whiche is moost comonly hol-
den in the holy churche of Rome in baptysyng so
lemly in the whiche I shall holde this maner or
dre. fyrst I shal declare what it is to saye exorcise

De intentio-
ne.

The fyrst

De exorcismo.

Gene. i. Domina-
mini in piscibus ma-
ris & volatilibz ce-
li & universis an-
tibz q mouent sup
terram.

Nunc principes hu-
ius mundi eticet
foras. Iohis. xii.

a. depe consideratio

and cathecyler. Secondely I shal put the latyn as
well of the ordynary as of the orylons & other thyn-
ges soo as men vse in the churche moost comunly.
And thyrde I shal put the substaunce of the latyn
afore sayd in englyshe & the signification of that
that is done & sayd after þ expolicyn of some do-
ctours in holy theology. As vnto þ fyrst that is to
knowe that the exorcysion & cathecysacyn ought
to procede the baptem but for the good understan-
dyng the whiche is exorcysler that is to be noted þ
whan Adam & Eue vnto whome god had gyuen
dominacyn of all the world disobeyed vnto god
the deuyll toke power vpon thepm & in lyke wyse
vpon all theyr dominacyn as were the ayre & wa-
ter & these other creatures the whiche were made
& create for man. And than the deuyll hym called
Pryncce of the woilde but Ihesu cryst is comen for
to fygth w hym & to put hy out of that þ he helde
by tyranny. And for so moche all these thyngs the
whiche be spoken & colescrate vnto god & vnto his
dyupne seruyce as churches, churcheyards, awters
corporaces, chalyces, towelles, vestymentes appea-
reynge vnto þ holy mysterye of the awter be ex-
orcysles by the benediccion & by the holy orylon of
priesstes byllshops. That is to saye þ the purglaunce
of þenmye infernall is conured & put out of these
sayd thynges. And for as moche þ lytell childe is
in the power & domination of þ deuyll by the synne
of our forfado whiche ought to be by the holy sa-
crament of baptem w sayd & halowed þ ryght ho-
ly temple of the holy goost desputed vnto þ dyupne
seruyce of Ihu cryst & of the holy churche catholyke

Parte.

he ought to be exorcysed. And yf it so were that the same lytell childe were baptysed in þe name of nerellyte wout beyng cathecysed or exorcysed & he yne a man ought then after beleche & do þe solempnyte of exorcysacion. In þe whiche after Rycharde de myville be made many thynges so as it appereth in declarynge þe text. And þis is as now of þe exorcysion & rest to see what it is to save & signifye cathecysler. Cathecysler is as moche to save as to instructe & teche þe fundacions & artycles necessary of our holy fayth. for all they þe ought to be baptysed & praynt to kepe þe fayth & comaundement they shold fyrst be taught. for our lorde comaunded vnto þe apostles þe daye of his blessyd Ascencion to go thugh þe world to teche & baptysen & fyrst teche to baptysen & for as moche as þe begynnynge of þe holy churche this maner was kept þe none were baptysed vnto þe þe we re suffyciently cathecysed & is instructe & taught of þe pryncples & artycles of þe fayth. And durynge the tyme þe they lerned the lawe in good purpose to be baptysed men dyde them calle Cathecumyn & in this estate & degre abode saynt Martyne by the space of. viij. yeres for at. x. yeres were made cathecumyn & at. x. viij. yere were baptysed. But after þe Crystendome was moche augmented & multiplied the blessyd holy goost hath enspyred þe holy churche of the maner so do it more certen & pfectible. That is þe these children sholde be baptysed as soone as they be borne for þe peryls & lettynge that may come in so moche þe the godfaders & godmothers them bynde vnto god & holy churche þe whan they haue age & dyscrecyon that they shall lerne

¶ Illi qd p baptismum
dis i baptismo spo
ponderunt tenent
eos symbola. pa-
ter noster alia bo-
na informare de
conse. di. iii. vos
ante.

Textus.

¶ Vos ante oia tñ
viros & mulieres
q filios i baptismo
suscepistis moneo
vt vos cognoscatis
fidei viros apud
deū p illis extitisse
q vbi estis de sacro
fonte suscipe. ideo
sepe admonete vt
castitatem custodi-
ant. iusticiam dili-
gāt. caritatē tene-
ant. ante oia sym-
bolū & orationem
dificam & vos ipsi
teneate & illis quos
excepistis ostendi-
te. Hec ibi.

The fyrst

them the lawe of the sayth & these thynges apper
teyninge & necessary vnto theyr saluacyon yt the
natyall fader or moder or other them teche. And
for so moche sayth saynt Thomas in his quart þ
whan the godfaders or godmoders saye Credo / it
is as moche to saye after one expolicyon as I pro
mytte to put true herte & diligence to instructe this
childe whan he shall haue wytte & discrecyon for
to vnderstande that the whiche is of necessity vnto
saluacyon for as moche as it apperteyneth vnto pre
lates and curates to teche theyr subiectes generall
how be it apperteyneth in partykuler & in especyal
vnto þ godfaders & godmoders for to teche them
for whome they be boude. In the whiche appereth
the grete & merueyllous peryll of many godfaders
& godmoders the whiche to teche that / that they
knowe not. In so moche that in the more parte or
all at this daye breke þ pmesse. By þ whiche mo
che of these yonge people come to an euill ende / &
I byleue verely that is the defaute of sayth / and
these ylls that we see come rathely / & in the more
grete parte of that defaute. Wherefore pryncypaly
I haue be moued to declare and wyte this mater /
for as no thyng it is to repayre the hyenes of the
buyldyng where the fundacyon is ruynous / & that
suffyled as now of þ exorcysme & catechysme. for
the maner & the practyse is declared here & after
more in partykuler / to the entente that synple peo
ple may vnderstande that they haue bowed & pro
myled vnto baptem & the noblynes and dygnyte
of crystendome / & the forme & maner as they haue
sayd & contracted & in the temple of holy goost

Parte.

and of that as vnderstande these good & faythfull
cristen men / & in lyke wyse as they may vnderstan-
de the falle & ruggie of the peryl & the grete ylle in
the whiche is become þ more partye of cristen men
the whiche kepe not neyther fayth nor comaundes-
mentes. And also that they the whiche them well
reforme & crye god mercy & them repent & confesse
not despayrynge themself may haue by this wy-
syng the forme & maner and the waye to reforme
vnto swete Ihesus the whiche doth them calle & a-
byde his armes spredde promysshinge yf by this
waye or by ocher whyle that it is tyme them cons-
uerter that he vnto them shall pardone the trans-
gressyon & treason of brekyng the fayth.

venite ad me oēs
q̄ laborat & onera-
ti estis & ego p̄ficia-
m vos Math. xi.

¶ Here foloweth the texte of the offyce of bap-
tism with the expolicyon in englyshe.

Incipit ordo baptismi. Primo interroget sa-
cerdos infantē. Quid vis fieri? Respondeat
patrin⁹. Cristian⁹. Qd nomē vis habere? Patrin⁹
dicat nomē eius. Post hec insufflabit sacerdos sup
infantē dicens. In sufflo te diabole in noīe patris et
filij et spiritus sancti amen. Ut ex eas et recedas ab
hoc famulo dei. N. Exi ab eo imūde spirit⁹ & da lo-
cū adueniēte spiritui sancto paracito. Et post hec
faciat signū crucis in fronte & in pectore infantis
dicens. Signū dei viui i frontē tuā & in pectus tuū
pono.

Capitulū. iij.

wher is this geste
found in scripture

¶ Here foloweth the fyrst oryson.

Omnipotēs sempiternē deus pater dñi nostri
iesu xpi respicere dignare sup hunc famulū
tuū. N. quē ad rudimenta fidei vocare dignat⁹ es
oēm cecitatē cordis ab eo expelle. Disrūpe oēs laque

b iij

The fyrst

os sathane quibz fuerat colligatus. Aperi ci dñe in
nuā pietatē tue vt signo sapiencie tue imbut⁹. oīm
cupiditatū fetoribz careat: ad suauē odorē precep
torū tuorū letus tibi in ecclesia tua deserniat et pfi
ciat die in diem vt ydone⁹ efficiat accedere ad gra
ciam baptismi tui precepta medicina. Per eundē
dñm nostrū iesum xpm.

The expolycyon of that before reherced.

Bere begynneth y^e ordire & maner of baptis
m whan it is done solemply. fyrst at y^e chirche
dore & not whin y^e childe is offred vnto y^e preeſt who
demaūdeſh y^e childe a queſtyon what aſeſt y^e what
wylt y^e haue or where wylt y^e become. And they y^e ic
preſent anſwere for hy^e in his plone I requyre cry
ſtendom. And after y^e preeſt demaūded what name
wylt y^e haue & y^e godfað or both two togyð anſwer
for y^e childe John or els after y^e y^e they hy^e wyl name
Then y^e preeſt bloweth vpon y^e childe ſayeng to y^e
deuyll of helle y^e whiche hath pupillaūce & dñacyon
vpon y^e lytell chuld for y^e gylte of origynal ſyne / rñs
my I blawe y^e in y^e name of y^e fað & of y^e ſone & of y^e
holy goost & y^e cōmaūde y^e y^e go forth & depart from
this create y^e which y^e holde in thy ſeruyce & cometh
to y^e ſeruyce of god depte y^e forth wth ſpyrte of dāpna
cion & gyue place to the holy goſt to come reforme
& couſell this ſoule. After y^e ſayd maketh the preeſt
the ſygne of the croſſe in the forhede & in the breaſt
of the childe ſayeng I put the ſygne of the lypung
god of Jhu cryſt in thy forhede & in thy breaſt. vpon
this myſtery a man myzt make a queſtyon yf mā
ought to ſay vnto the childe exas & recedas ab hoc
famulo tuo vel dei y^e is to ſaye depart you fro hy^e

quam regulam

3

A queſtyon.

a depe queſtion

Parte.

or this thy seruaunt or yf a man ought to say depte
 you fro this thy seruaunt or þ seruaunt of god. The
 answer men fyndg in some bokz þ seruaunt of the
 deuyl & þ may be one & vnderstande þ one & þ beher
 how be it there seemeth well so be grete dyfference
 betwene þ seruaunt of god & the deuyl. for it is a
 chynge impossyble to be þ seruaunt of god & þ deuyl
 togydbut they þ haue in wrytyng in theyr bokz the
 seruaunt of þ deuyl speke as for þ houre present for
 the childe is not þ seruaunt of Jhu cryst tyll vnto the
 water of baptem/ & yf he dey befor þ he hash recey
 ued þ water in þ name of þ fad þ sone & þ holy gost
 he sholde not be in þ way of saluacō/as sayth Ci
 pryan. And saynt Thomas rcherred it in his boke
 wherfor þ lytell childe may saye faythfully in the
 opacion of þ deuyl & not the seruaunt of god/bre
 the whiche callen before þ baptem the seruaunt of
 god vnderstanden þ tyme to come after þ the myste
 ry shalbe ended which is now begonne. And for so
 moche þ this solemnyte of the exorcysion & cathe
 cysion is not of þ insence & necessitye of baptem ther
 is no grete peryll or dyfference to rede þ one or the
 other so þ he vnderstandeth holy. Also by the exsuffla
 tion þ the preeft doth vpon the childe betokeneth þ
 þ he chaasteth & put out þ power of þ euyl spuryte
 which þ inforleth to let every good werke. Also
 by the sygne of the crosse made and put in the for
 hede & in the brest is the tokē that the childe taked
 due & myght to resyste the deuyl openly & it ape
 reth by the crosse made in the forhede/ & in the les
 cretnes of conspēde made in the brest. After these
 thyngs befor sayd the preeft maketh his prayer to

the answer.

Non potestis deo
 seruire & māmona
 Math. vi. Item q
 nō est meū cōtra
 me est. Et q nō col
 ligit meū dissipat
 Luce. xi. Mar. x.
 Math. xii.

a great consideration

The first

god in the chyfde persone with all the holy chyrche
in this maner.

Pleaseth it the blessyd lord god to exalte
my prayer / and my desyre and clamour
may come before the true god eternall. And all
myghty fader of our lord Ihesu cryst pleaseth it
for to beholde this thy seruante whom it hath lyked
the to drawe & calle at the begynnyng of þ know-
lege of the lawe / & the it pleaseth to Illumyne w
thy gte / & to breke the boundes of the deuyll / of the
whiche he hym helde culaſyd. Also pleaseth the ve-
ry god to open hym the pate of thy mercy / & hym
gyue the token of the true sappence / by the whiche
he may eschewe the power of all coneytousnes &
thely / & to receyue the swete odour of thy holy co-
maundemētes by the whiche he the may Joyously
serue in the holy chyrche. Also to profyte from day
to daye to the ende that by that medecyne he ha-
ue dysposycyon to receyue the grace of thy bap-
tem. And that we requyre in the vertue and in the
name of our lord Ihu cryst Amen. Also it is to be
noted that the prest that consecrat vnto god be in
the estate of grace / & out of deedly synne / whan he
doth solemply the offyce the whiche apperteyneth
vnto a prest / he is the mynyster and seruante of
all the holy chyrche / and spekerh vnto god for and
in the name of hym. And for so moche the clerge
the whiche sygnifyeth and representeth the chyr-
che answereth Amen. That is to saye we requyre
all that it soo be as thou hast sayd and de-
maunde. And for that / that the holy chyrche vny-
uersally and comprehendeth alle the holy college

Nota.

*wher should a man
haue found such a
chaplyne.*

**Ame dico vobis si
qd petierit patre
in nore meo dabit
vobis. Johis. xi.**

Parte.

of paradysse/ & all the holy creatures of this worlde
 de and of purgatory/ the blessed swete Ihesus the
 whiche is cheyf & capytayne of al the holy chirche
 Beholdeth pryncypally the mercyes of holy chirch
 the thele holy orylons that thele prestes maketh
 be they good or ylle/ where by þ lyght of true fayth
 & of holy contemplacyon he shall see the virgyne
 Mary & all the holy college of paradysse & hym þ
 moost is the blessed swete Ihesu cryst in so moche
 that man praynge & besechyng the maicste of god
 that it wolde please hym to pardon vnto this chil
 de the orygynall gylte/ & hym gyue grace that he
 may be the membre of Ihesu cryst & of the college
 & company of all sayntes/ sholde well be fulfilled
 of the swetnes & admiracyon. Also we sholde ma
 ke that our lord Ihesu cryst vnto vs hath taught
 & comaunded to requyre & are in his name/ sayn
 ge truly I saye you that yf ye demaunde ony thyn
 ge of god my fader in my name he shall gyue it
 you. And for as moche our moder the holy chirche
 holdeth this forme that in the ende of thele Dry
 lons he putteth per dñm nostrū iñm xpm. Man de
 maunded in the name of Ihesus whan he asketh
 thynges that before the glory of god & the salua
 cyon of soules. for Ihus is as moche to save as sa
 uour. And it is impossyble that who so demaun
 deth that/ that he ought to demaunde/ so that he de
 maunde as he ought/ that it be refuysd. for god
 hath sayd with his mouth that al they the whiche
 are so as it is sayd that they shal receyue theyr al
 kyng and petycyon.

Dico vobis si de
 ex vobis pñficerit
 sup terrā de oī re
 quācūq petierint
 fiet illis pñ meo
 q est in celis. math
 xviii.

Ego dico vobis pe
 tite & dabit vobis
 querite & inueniet
 pulsate et aperiet
 vobis. Dis enim qui
 petit accipit & qui
 querit inuenit & pul
 santi aperiet. Au
 ce. xi.

Ambro. de officiis
 Impossibile ē oī
 nes multoz nō ex
 audiri.

The fyrst

There shall the priest make a crosse in the forhede of the childe sayenge.

Reces nostras quesumus dñe clementer exaudi et hunc famulum tuum crucis dominice cuius impressione cum signamus virtute custodi ut magnis tudinis glorie tue rudimenta servas per custodiam mandatorum tuorum ad novae regenerationis gratiam pervenire mereatur. Per xpm.

Deus qui humani generis ita es conditor ut sis etiam reformator propitiare populis ad optinens et novo testamento soboles nove plis ascribere ut filii promissionis quod non potuerunt assequi per naturam. gaudeant se recepisse per gratiam. Per xpm.

The expolycyon of the texte pcedent.

After these thynges above sayd þe priest maketh agayne þe lygne of þe crosse wth þe thombe in the forhede of the childe wth suche an oryson. very lorde of all þe worlde we requyre þe of thy swete mekenes þe it wyll please the to receyve our prayers. þe is that þe kepe & defende this thy scrifytoure or servaunt vnto whome we haue enprynted in the forhede the lygne of þe crosse & vnto þe entent that he may kepe the instruccyon of thy comaundmentis & þe he may come vnto the glory of þe newe regeneration þe is of the holy fonte of baptem & of þe we requyre the in þe name & in þe vertue of our saupour Jhu cryst amē. And so it ought to be vnderstande as it is specyfied before ouer al where theris per dñm nrm.

Also here foloweth an other oryson in suche maner

Parte.

O very god the whiche hast made & formed hu-
manynge lpgnage & afterwarde hast reformed
pleaseth it þ to receyue in adopcion this newe lyf
& wyte among these child of þ newe testamēt to þ
ende þ by thy holy gce he may receyue þ þ he may
not haue by nature. And so it apereth þ by thre ty-
mes win a lytell whyle hath ben marked w þ tokē
of the crosse he þ sholde be baptyled & thre orylons
vnto god presented in tokenynge þ vertue of holy
baptem. & that þ is made cometh & predesth aboue
all of þ holy blyssed trynitye. And of þ we haue a
fygure in baptem of our lord as where he sheweth
hþ vnto the blyssyd trynitye euidently. God þ fad
in the voyz þ whiche sayd here is my sone god the
holy goost in symplytude of a doune/and god the
sone in our humanyte.

Ascendēs iēsus de
aq̄ vidit celos ap-
tos & spm scm tēp
columbā deſcēde-
tē & manētē in ip-
ſo & vox facta ē de
celis tu es fili⁹ me-
us. &c. Mat. i. idē
Math. iii.

¶ Here foloweth the exorcysacyon of the salt.

Exorcilo te creatura salis In noīe dñi patris
omipotētis & in caritate dñi nostri ielu xpi
et in virtute sp̄ritus sancti. exorcilo te p deū viūū.
p deū verū. p deū sanctū. p deū q̄ te ad tutelā hu-
mani generis pcreauit et populo venienti ad cru-
delitatē p seruos suos psecrari precepit. Proinde te
rogam⁹ dñe de⁹ noster vt hec creatura salis in noīe
sancte et indiuidue trinitatis efficiat salutare sa-
cramentū ad effugandū inimicū quā tu dñe san-
ctificando sanctifices. benedicendo benedicas. vt
fiat omnibus accipientibus pfecta medicina pma-
nens in vīceribus eorū in noīe eiusdem dñi nostri
ielu xpi qui venturus est iudicare viuos & mortuos
et seculum per ignem. Amen.

a most horrible and
blasphemous coniu-
ration.

The fyrst

Here he putteth the salt in to the chylde's mouth
 alkyng his name & sayenge. Accipe sal sapientie
 ut sis tibi dñs ppiciatus in vitam eternā Amen.

*now doth it happen
 deuel to be more in this
 salt then in y salt the
 prest had at his next
 dinner.*

*thes from shoulde
 be by: his translation
 is fals: no doubt as
 being ashamed of his
 owne wordes.*

*Salte made an
 other sacrament.*

*Salte coniured is
 a medicine to
 make men wise.*

After these thynges aboue sayd the preeste
 exorcysed the salte sayeng. I coniure þ crea-
 ture of salte. That is to saye. I coniure in the the
 puppauce of the dyupll in helle in þ name of god
 fader omnyppotent & in þ charyte of our lorde Ihu
 cryst & in the vertue of þ holy goost. I coniure the
 from the lyupnge god / from the true god / & from
 the holy god / from god the whiche the created vns
 to the deffence & consolacyon of humane lygnage
 & comaunde that thou flee consecrated for the pro-
 fyte of the people that wyll come vnto the trouth
 of the fayth. And for so moche our blessyd god &
 lorde we the requyre that this creature of salte be
 made suche sacrament in the name of the blessyd
 trynpyte that he may challe the deuyl. The which
 salte thou wyll our blessyd lorde in halowynge ha-
 lowe / & in blessynge blyss. To the ende that this
 medecyne abyde in the soule of all them that it re-
 ceue in the name & in the vertue of our lorde the
 whiche shall come for to Juge the quyk and the
 deed / & this present worlde shall make brenne by
 fyre amen.

Than the preest taketh the salt so halowed in
 demaündynge the name of the childe & it puttyng
 in his mouth sayenge. Take now the salt of true
 sapience to þ ende þ it may please god to gyue the
 grace for to come to the lyf eternall Amen.

Parte.

Here is to be noted as for the entent of thyn
ges afore sayd as for those that folowe the
whiche in this solempnyte of exorcisme or of con
juracyon of the deuyll some thynges they make in
operacyon wout all only the whiche thynges are
not in the soule materpally. But they betoken thy
ges spirytuell as in puttyng the salt in þ mouth
of the childe he puttyng of þ spotell of the prest
in his nosegylles & in his eeres he makynge the
crosse with the holy oyle in the brest & bytwene the
sholders. Also after the baptem he maketh þ crosse
with the holy crame vpon the chilles heed he put
teth on hym afterwarde the whyte robe the which
is called the crysome. And of the signyfycacyon of
all these thynges shall be sayd euery thyng in his
orde. These other thynges be the whiche signifye
& make that that they signifye & in these thyngs
there is dede & worde as in the conjuracyon of the
deuyll whan the prest vnto hym sayth. Cursed &
dampned spiryte departe then forth w from this
creature as it is also the impolicyon of the hande
& of other thynges that folowe. They sygnifye &
make ryally in dede that that these wordes sygni
fy. And it so be mayster Guillyam duraūt it pre
ueth in his quart by reason & by auctorite. His rea
son is suche. The blyssed holy goost þ whiche may
not fayle or bere fals wytnes/gouerneth & illumy
neth the chirche in all thynges & syngulerly in the
solempnyte & custome of the leuen sacramentes.
Wherfore it behoueth to saye that these wordes &
these dedes that man holdeth & kepech in the custo
me of the chirche in executynge these sacramentes

hec secundū gual
lermū duraūti,

he do confesse that they
not to profit þ soule
though they make sume
owt warde shewe.

quorsum.

wher finde ye this.

as though he sawe or
ded knowe & deuel to
be in him.

Guillelm^{us} duraūti
in quarto.

neg: so maye you
mak vii skore.

The fyrst

wher is ^ty founde
in ^t St. Augustine

or rather so vylie
coniuered.

^ey first morsel ^ey
worst morsel of
his life.

this geare doth
hange together
lyke fethers and
winde.

be not made for no thyng & with thynkyng/but
trally & truely make & sygnifye the thynges befo
re sayd. Also vnto that is ^ty auctorite of saynt Au
gustyn the whiche sayth that thele lytell childern
be blowed on & exorcyled by the prest to ^ty entent
that they be put out & delyuered from the puyllau
ce of the deuyl & to the entent that they haue not
in theyr loules ony lettynge to receyue the grace of
god & to be made and consecrated the temple of
the holy goost. Rest than to see what sygnifyeth
vs the salte so nobly consecrated/and put in to the
chiloes mouth. For the fyrst maseell of his dyner
is not oonly to moche salt/but as vnto the trouch
it is but salt. And it is now manifested that it is
not gyuen to hym for substaunce or refection cor
porell / but for some sygnifycacyon lpyrytuell.
The whiche sygnifycacyon vnto vs is gyuen for
to vnderstande by the proprete naturell of salte/
the whiche is moche more gretter and larger in
four maners. The fyrst is that the salt dyeth the
erthe in suche a maner that she may not ony her
bes gyue or brynge forth after the salte. The secon
de is that it gyuech sauour vnto the metes. The
thyrde is that it keppech the meetes from putres
fyenge and from rottyng. And the fourth that it
is made of the water of the see by the force of fy
re. The fyfth is that god comaunded vnto Moys
les that in all the sacryfices the whiche he offred
that he sholde put salt therto. And by these pro
perties vnto vs is fygured truely as wytnessteth the
holy scrypture the noble vertue of sapience and
of dyscrecyon by the whiche man deseruech bytwen

Parte.

ne good and ylle/and bytwene the more goodnes
and the lesse goodnes/and bytwene the more ylle
and the lesse or the moost lytell. And for so moche
he that hath the trewe sappyence of Jhesu cryst and
of a good crysten man / he deserued and consyde-
reth the dyfference bytwene the greate vertue and
goodnes of the glory of paradysse eternall and the
greate ylle of dampnacyon without euer to haue
ende. Also bytwene these lytell temporall and
worldely goodes and the trewe goodes of the sou-
le / as ben the greate graces of god / his vertues/
and his merytes/and dyspraysen these lytell worl-
dely goodes for the loue of the greate myghty so-
uerayne/and fereth and fleeth the greate horryble
paynes of helle/and seareth and desyreth the glo-
rye of paradysse. By the whiche he is fulfylled in
his spyryte of all desyres erthely dayne and worl-
dely / and desyreth not to fructefye neyther to en-
crease with the goodes of the erthe by auaryce or
by other ylle maner wayes agayne the sappyence
dryupe. And this is for to vnderstand. by the fyrst
properte of the salte the whiche dryeth the erthe.
Also the good crysten man putteth reason and dis-
crecyon in his thoughtes/and wordes/and in his
dedes. By the whiche they be swete of sauour and
pleasaunte vnto god / and vnto his neyghbours.
And that is for to vnderstande by the seconde pro-
perte of the salte the whiche gyneth sauour to all
meetes. Also it kepeth hym from all ylle or euyl
example and to gyue occasyon of ylle and hym en-
foiceth for to please god / and to conferme hym
vnto thole holy persones. By the whiche waye he

Aug^o Salis natu-
ra in fecunditate
terre facit. unde i
ipso. Potuit terra
fructificari in salu-
ginem.

The fyrst

may gyue vnto his neyghbours example to do wel
 & lyue well. And this is to be vnderstande by that/
 that the salte kepeth from stynche & gyuech good
 odour. Also the salt of dyscrecyon is made of the
 water of deuocyon/and of fyre of true dyleccyon.
 Also fastynge/almesdede/prayer/or other sacrify
 ce that man may thynke vnto god hym pleasech
 not yf it be not with the salt of dyscrecyon. They
 that haue lest the salt of dyscrecyon of/crystendos
 me supposynge that they be full of wysdome/bur
 tale/deuylethe/and worldely as be they that haue
 theyr hertes more in the world then vnto theyr sal
 uacyon. And for one carnall pleasur or some good
 transytorpe lese the grete goodes of eternall glori.
 be afore god not only soles/but vn salted. The whi
 che is as moche to saye as ben vn crystened & ma
 de as in maner forsayng theyr saych/as vnto spi
 rytual vnderstandynge/& of these there ben with
 out nombre. By the whiche they shall be departed
 from god/and with the angels & soles in the pay
 nes of helle the one with the other/& all togyders
 amonge these deuylles. And this is vnto the sygni
 ficacyon of the salte.

As well for the sone as for the doubhter.

DEUS patrū nostrorū de⁹ vniuersē conditor
 veritatis te supplices exoramus: vt hūc fa
 mulū .N. respicere digneris ppitiū: hoc pabulū
 salis gustantem nō diutius esurire permittas quo
 min⁹ cibo repleat celesti quaten⁹ sit semp dñe spī
 ritui feruēs spe gaudens tuo hominī semp seruīēs.
 et pduc eū ad noue regeneratiōis lauachiū vt cū fū

Non est enim ista sa
 pientia de iurā de
 scendēs a patre lu
 minū sed terrena
 ciatis & diabolica.
 Jac. iii.

delibus tuis pmissionū tuarū eterna premia consequatur. Per.

Efor the man childe all oonly.

Deus abraham deus ysaac & deus iacob. de⁹ qui moysi famulo tuo in monte sinay apparuisti. & filios israel de terra egipti transtulisti deputantes angelū pietatis tue q̄ custodiret eos die ac nocte. te q̄s dñe ut mittere digneris sanctū angelū tuū qui similiter custodiat & p̄tegat hūc famulū tuū. N. et perducatur ad grām baptismi tui. Per.

Eas wel for the man childe as for y woman childe

Ergo maledicte sathana recognosce sententiā tuā & da honore deo uiuo & uero da honore iesu xpo filio ei⁹ & spiritui sancto & recede ab hoc famulo dei. N. quia istū sibi de⁹ & dñs noster iesus xps ad suā sanctā grām & benedictionē fontēq; baptismatis dono gracie vocare dignat⁹ est. et hoc lignū sancte crucis qd nos fronti eius dam⁹ tu maledicte diabolus nūq̄ auderas violare. Per.

*an notable discorde
hade wth y deuile.*

Efor the woman childe all oonly.

Deus reli. deus terre. deus angelorū. deus archangelorū. deus patriarcharū. de⁹ pphetarū. deus apostolorū. deus martirū. de⁹ p̄fessorū. deus uirginū. deus oīm bene uiuentiū. deus cui oīa lingua p̄fitef. et omne genu flectitur celestiū terrestriū & infernorū. te inuoco dñe sup hāc famulā tuā. N. ut perducere eam digneris ad gratiā baptismi tui. Ergo maledicte iē.

Efor the man childe.

Deus abraham. deus ysaac. & deus iacob. deus q̄ tribus israel de egyptiaca seruitudine

The fyrst

*much to the
purpose.*

*here M^r. Parson
talke as though
he sawe y^e deuil.*

*here he talketh
wth God:
the prest must
play leuelcalle
once wth God and
then wth y^e deuil.*

*here he playeth
agayne wth y^e deuil.*

liberasti: p moysen famulū tuū de custodia mans
dator tuor monuisti. et Iulannā de falso crimine
liberasti. te supplex deprecor dñe vt liberes hūc fa
mulū tuū. N. et pducere eū digneris ad gratiā bap
tismi tui. Ergo maledicte &c.

¶ For the woman childe all oonly.

Exorciso te imunde spiritus p patrē & filiū &
spiritū sanctū. vt exas & recedas ab hoc fa
mula dei. N. ipe tibi imperat maledicte dampnate
atq; damna de q ceco nato oculos aperuit & quatrū
duanū lazary de monumento suscitauit. Ergo ma
ledicte &c.

¶ For the man childe.

Deus imortale presidiū oim postulantiū li
beracio supplicū. pax roganciū. resurrectio
mortuor. te inuoco dñe sup hūc famulū tuū. N. q
baptismi tui domū petens eternā consequi gratiā
spirituali regeneratione desiderat. accipe dñe cum
vt qui dignatus es dicere petite & accipietis. querite
et inuenietis. pullate & aperietur vobis. petenti ita
qz premiū porrige & ianuā pande pullanti vt eter
nam celestis lauacri benedictionē psecutus pmissa
tui muneris regna picipiat. Per.

Ad di maledicte sathana adiuratus p nomē
eterni dei & saluatoris nostri ihesu xpi filij
eius cū tu dictus inuidia tremēs gentes qz discede
nichil tibi sit pūne cū seruo dei iam celestia cos
gitanti renunciaturū tibi ac seculo tuo & beate imor
talitati dicturo. Da igit honsrē aduenienti spirīs
tuī sancto qui ex sūma celi arce descendens pcurba

Patte.

de fraudibus diuino fonte purgati petrus in
sanctificatu deo templū : habitaculū apertū pficiat
ut ab oibus penitus noctis preteritorū criminū liber
tatus hic seruus dei grācias perhenni deo referat
semp et benedicat nomen eius sanctū in secula se
culorum amen.

as though y^e deuil
vnderstod him not

For the man childe & the woman childe.

**Excito te imunde spūs In noie patris : fī
lij : spiritus sancti ut exas et recedas ad hoc
famulo dei. Ipse em̄ tibi imperat maledicte damp
nate atq; damnande q̄ pedib; sup mare ambula
uit et petro marginē dexterā porrexit. Ergo ma
ledicte 15.**

he talketh yet
once agayne w
y^e deuil.

For the man childe & the woman childe.

**Ternā ac instissimā pietatē tuā deprecor dñe
sancte pater omnipotens eterne deus auctor lus
minis : veritas sup famulū tuū. N. ut digneris eū
illuminare lumine intelligencie mūda eum : san
ctifica da ei scienciā verā ut dign⁹ efficiat accedes
re ad grām baptismi tui. Per dñm nostrū ihesum
xp̄m filiū tuū. Qui venturus est iudicare viuos et
mortuos : seculū per ignem. Amen.**

And endeth w
much a doe w
God.

After the salt put in the childe's mouth the
preeist in his owne persone with all the holy
chirche maketh this prayer. Trewe god aboue all
holy faders/ontayne of all trowth/we the beseeche
& requyre that it wolde please the swetely to behol
de hym or her thy seruaunt or seruptour in suche
maner/that þ vnto hym wyll graunte that in castyn

The fyrst

ge this fyrst refection of salt neuer may haue hono-
gre. That is to say that he haue alwaie wysdome
and dyscrecyon suffycient in all thynges the whiche
the appertayned vnto saluacyon / and that he be
replete of heuenly meetes / to the ende that he haue
desyre of spiryte in scrupnge the by true hope. And
that it may please the very god hym to conduyte
vnto the holy regeneracyon / to the entent that he
may come vnto the here the whiche thou hast pro-
mised vnto all faythfull crysten men.

The god of Abraham / of Isaac / and of Jas-
cob / the whiche appered vnto Moyses in the
mounte of Synay the whiche directt thy people
the childern of Israell of Egypte / vnto them ges-
tynge by thy swete pyte an holy angel for to kepe
them daye & nyght / we the requyre that in lyke
wyle thou wylt do vnto hym or her thy scrupntour
or seruaunt suche grace that he may come vnto the
holy welle of baptem. By this oryson is eneweth
euydentely sheweth that the baptem was auntyps-
ently fygured whan the people of god by myracle
and puyssaunce dyspyne / and by the scrupce and
mysterie of angelles passed thorough the reed see /
and were put out of Egypte and from the subiec-
cyon of Pharaon . for by the baptem men gooch
from the derkenes of synne / and cometh vnto the
lyght of grace / and from the serupst of the deuyll
vnto the scrupce of Ihesu cryst / and man receyued
the comaundementes vpon the hyghe mountayne
of the true fayth . And so moche after this oryson
the preest sayth vnto the deuyll.

Parte.

O wylde deuyll knowe thou thy sentence & gy
ue maugre thy wyl honour vnto god the fa
der/ & vnto Jhesu cryst his sone & vnto the blessed
holy trynityte/ & departe thou forthwith from this
the scrupytour or seruaunt of god. for þe blessed plea
sure & mercy of Jhesu cryst is to calle hym now to
his grace/ & vnto the holy welle of baptem. And
we defende the that thou be not so hardy for euer
to do vyolence vnto the holy token of the crosse the
whiche we put in his forhede.

¶ For the woman childe.

O god of heuyn & of erthe/ god of angels/ god
of archangels/ god of prophetes/ god of as
pistles/ god of martyrs/ god of confessours / god
of virgyns/ god of all good lyuers vnto whom es
uery tonge oweth confessyon of trowth/ and before
whome euery creature celestyall terrestyall & infer
nall hym inclyneth/ we the requyre our souerayne
lorde that it wyl please the to conduyte & brynge
this mayden vnto the holy fonte of baptem. Per
dñm iē. And here the preest sayth agayne that the
whiche is before wyten vnder this worde. Ergo
maledicte. Than I shal not reherce otherwyle but
in puttyng. Ergo maledicte.

O god of Abraham of Isaac & of Jacob the
whiche by thy seruaunt Moyses dydest deli
uer thy people of Israel fro þe scrupytude of Egypt
vnto them geuynge þe comāndement/ & the whiche
delyuerest S. anne from the infamy the whiche
of wronge vnto her was put. I the requyre þe it wol
de please þe to delyuer this thy scrupytour geuyng
vnto her grace for to come vnto holy baptem.

The fyrst

¶ For the mayden.

Cursed spiryte I the coniure & comaunde in the name of the fader / and of the sone / & of the holy goost that thou departe from this the seruaunt of god / & the holy Ihesu cryst the whiche by myracle gyueth lpght vnto hym that is borne blynde. And the whiche on the fourth daye reyled the lazar / wylt thou her to do thy comaundement Ergo maledicte.

¶ For the man childe.

Odd of eternall lyf / refuge & defence of all them the whiche duely the beleche & requyre the whiche art the pease of true oratours / resurrecyon of deded men / my god I the requyre for thy seruaunt & the whiche the demaunderth baptem to the ende that by the regeneracyon spyrituell he may come to the grace eternall. My god where it hath pleasech the to save. Aye & ye shall receyue / seche & you shalt fynde / knocke & vnto you it shal be opened / pleasech it you hym to receyue / & hym to gyue the almes of your grace / for he you requyret. Open hym the pate for he knocketh & calleth requyringe that by the vertue of holy baptem he may come vnto y royalme & ryches of paradyle.

¶ For the man childe.

Ethen a cursed aduerlary of humayne lygnage coniured & overcome in all enuye by the vertue of god the fader of our sauyour Ihesu cryste his sone the whiche the comaunderth that in tremblyng & waplyng thou departe without haupinge any more to do with the seruaunt of god the whiche letely demaunded & requyred the thyngs re-

*¶ Petite & dabitur
vobis: querite et
invenietis: pulsa-
te & aperietur vo-
bis. Luc. xi.*

Parte.

lestyall the whiche thou hast lost / & the whiche re-
nouereth the & thy power and thy worlde in dely-
rynge the lyf eternal. Departe thou then forthwith
for the comynge of the holy goost the whiche of
the souerayne hautes of heven wyl descende in to
his holy temple the whiche shall be ano: e by the
holy baptem purefyed. And hym lyked to put out
all thy fraudes & decepcyons / & hym delyuer from
all the synnes of tymes past to p: ende that he may
for euer gyue thankynge & blessing vnto p: ryght
hyghe name of god in the worlde of worlde's.

E for the man & for the woman.

O forth spyryte & dampned I the coniure
& comande in the name of the fader / and
of the sone / & of the holy goost from hym or her
the seruytour or seruaunt of god. I acurlyd & con-
dampned be the maketh by my comaundement the
whiche vpon the waves of water walked surely
& he that delyuered saynt Peter that he were not
drowned surely. Ergo maledicte.

O God of lyght & of vertue lorde omnyppotent
and eternall I requyre thy ryght Juste pyte
vpon this thy seruytour or seruaunt / & that it may
please the hym or her to illumyne by true entende-
ment & hym or her cleanse & sanctifye by knowles-
ge to that that he be worthely dysposed to receyue
the grace of thy holy baptem. Per dñm.

Hic ponat manū sup caput infantis dicens.

The fyrst

Hec te latet Sathana imminere tibi penas. Immi-
nere tibi tormenta. imminere tibi diem iudi-
cij sempiterni supplicij die q̄ venturus est delut cli-
ban⁹ ardēs in quo tibi atq; vniuersis angelis tuis
etern⁹ supuēni ⁊ interit⁹. Proinde dānate atq; dā-
nande da honorē deo viuo ⁊ vero. da honorē ihesu
xpo filio ei⁹ ⁊ spiritui sancto in cui⁹ noīe atq; virtute
tibi p̄cipio q̄cuq; es spūs imūde vt exas ⁊ recedas
ab hoc famulo dei. N. quē hodie idē deus ⁊ dñs no-
ster ihesus xps ad suā sanctā grām et benedictionē
fontēq; baptisimatis dono grē vocare dignat⁹ est
vt fiat ei⁹ templū p̄ aquā regeneratōis in remissio-
nē oīm p̄ccōr. In noīe eiusdē dñi nostri ihesu xpi q̄
ventur⁹ est iudicare viuos ⁊ mortuos ⁊ seculū p̄ ig-
nē. Amen. **E**hic interroget sacerdos nomē infantis
postea intincto pollice de spūto tangat aurē ei⁹ dex-
trā ⁊ nares ⁊ aurē sinistrā dicendo ad aurē dextrā.
Effeta. qđ est adaperire. Ad nares. in odorē suauit-
atis. Ad aurē sinistrā. Tu autē effugare diabole
appropinquabit em̄ iudiciū dei. Postea dicat om̄s
Pater noster et Credo. Tunc deferat infans sup
fontē: et interroget sacerdos nomē ei⁹. Abrenūciās
Sathane. Respondeāt patrini. Abrenūcio. Et iterū
Et oībz opibz ei⁹. Respondeāt. Abrenūcio. Et oībz
pompis eius. Respondeāt. Abrenūcio. Tunc sac-
dos faciat crucē in pectore ⁊ inter scapulas de oleo
sancto. ita dicendo. Et ego linio te oleo salutis in
xpo ihesu dño nostro in vitā eternā. Amen. Rursū
interroget nomen eius sacerdos ⁊ dicat. Credis in
deū patrē onipotentē creatorē celi ⁊ terre. Respon-
deant. Credo. Credis ⁊ in Iesū xpm filiū ei⁹ vnicū
dñm nostrū natū et passum. Respondeant. Credo.

Parte.

Credis in spiritū sanctū sanctā ecclesiā catholicā.
Sanctorū cōmunionē. Remissionē peccatorū. Caro-
nis resurrectionē. Vitā eternā post mortē. Respō-
deant. Credo. Quid petis? Respondeant. Baptis-
mū. Vis baptizari. Respondeat. Volo. Tunc inter-
roget nomē ei⁹ sacerdos. et infundat aquā ter sup
caput eius dicens. Et ego baptizo te in noīe patris
et filij ⁊ spiritū sancti amen. Postea faciat crucem
sacerdos de crismate in fronte infantis ita dicens.
interrogato noīe. Deus pater ōnipotēs dñi nostri
iesu xpi q̄ te regenerauit ex aqua ⁊ spū sancto. quiq̄
dedit tibi remissionē ōmī peccatorū. ipse linit te crisma-
te salutis in eodem iesu xpo dño nostro in vitā eter-
nam amen. Tūc imponat crismale sup caput ei⁹
⁊ dicat. Accipe vestem candidā sanctā ⁊ immaculatā
quā pferas sine macula ante tribunal dñi nostri
iesu xpi cui est honor ⁊ gloria in secula seculorū amē.
Postea tangat cereū. Accipe lampadē ardentē irre-
prehensibilē. custodi baptismū tuū serua mandata
ut cum veneris dñs ad nuptias possis ei occurrere
vinctū oībus sanctis in aula celesti ut habeas vitā
eternā ⁊ viuas in secula seculorū amen.

The expolicyon.

BE thou incertayne sathanas that paynes
stormynges ⁊ waylynges eternall approche
vnto the. for the daye of Jugement wherof thou
owest to mervayll ⁊ fere/as man doth a brennyng
ge ouen embraced with fyre/at whiche daye thou ⁊
all thyng anges apostates shall be eternally ⁊ fy-
naly condampned. And for so moche accusyd and

The fyrst

lately dampned the whiche aye at the sayd daye
of Jugement shal be condampned / gyue honour
vnto god the fader & vnto Ihesu cryst his sone &
vnto the holy goost / in þ name & in the vertue of
the whiche fader & sone & holy goost. I þ comaunde
how be it þ þ be acursyd spiryte fedynge þ þ go thy
wayes & departe from this the scruaunt of god / the
whiche our blessyd sauyour Ihesu cryst as at this
daye wylled to calle vnto his holy grace & benedic
cyon / & vnto the holy fonte of baptem to þ ende þ
he be made the temple of god by the water of rege
neracyon in remysyon of all synnes / in þ name &
in þ vertue of the same our lord Ihesu cryst þ whi
che w the holy goost shall come for to Juge the ly
uynge & deed & this present worlde amen. These
thyngs befor sayd made & accōplyshed aye þ na
me of the childe & taketh the spetell of his mouth
vpon his thombe / & in touchynge þ ryght eere the
noletrylles & þ left eere of þ sayd childe saynge vn
to ryght eere. Effeta / þ whiche is as moche to saye
make openynge vnto þ noletrylles speke. In swet
nes of odour. Vnto þ left eere saynge. flee þ deuyll
incontynent / for thy Jugement aprochech. By the
ryght eere to vs may betoken þ wylfully we shold
here good doctryne / þ whiche vnto vs is signified
by the spetell of the prest. By þ spetell put in to þ
noletrylle þ whiche receyuen good odour by þ whi
che the brayne is comforted vnto vs is signified þ
swetnes & pleasure þ a good spiryte ought to take
in holy doctryne. By þ whiche he forsetyeth hym
ayenst all temptacions. By þ coniuracōn þ whiche
is made vnto þ left eere is vnderstande þ he ought

Parte.

to put out of vs all euyl thoughtes & euyl opera-
cyons to shewe all occasyon the whiche myght be
re vs vnto ylle. And whan the persone is in suche
dysposycyon he is worthy to be receyued to the cō-
pany of faythfull crysten men/and vnto hym one
may saye this fayre worde of the gospell. Enter
now in to the Joye of thy lordc Ihesu cryste. And
therefore these thynges done & accomplyshed/they
enter in to the churche with the lytell childe sayen-
ge. Pater noster and Credo in deum/of the whi-
che shall be spoken here after more playnly. And
afterwarde the childe is brought vppon the holy
fontayne/and the preest demaūdeth agayne to he-
re the name of the childe. And whan one hym
hath named/than he demaunded hym/renoucest
thou Sachan. And one answereth for hym. I re-
nounce Sachan. Agayne the preest demaundeth
Renoucest thou all his werkes. And one answ-
ereth for hym. I renounce all all the werkes of the
deuyll. Yet agayne the preest demaundeth/renou-
cest thou all the pompes of the deuyll. And one an-
swereth. I them renounce. And this renuncyacyon
done/the preest hym maketh the crosse of the halo-
wed oyle the whiche is the oyle of the cathecumin⁹
on the brest & bytwene the sholders sayenge. I the-
anoynte wth y^e oyle of helth in y^e brest & bytwene the
sholders in y^e vertue of our lordc Ihu cryst/to y^e en-
de that thou haue euertlastynge lyf in the worlde
of worldes amen. ¶ Also it is to be noted that ma-
ny of the mysteryes afore sayd be done at y^e churche
dore & not wthin/for to shewe y^e none may be of the
nōbre of faythfull crysten men nor enter in y^e churche

*Euge serue bone
et fidelis intra in
gaudium dñi tui,
Mathei .xxv.*

The fyrst

of the royalme of paradysc/ yf he be not purefyed
from all growre the whiche is vnderstande by the
catechysme/ & from all synne the whiche is vnder/
stande by the exorcyisme. Also by the renunciacions
is gyuen to vnderstande that he renoucech specyally
vnto thre synnes. That is vnto pryde/ vnto coue/
tyson/ & vnto lechery/ or vnto synne the whiche
is all only at wyll / & vnto hym the whiche is in
wyll & in operacyon withoutforth. Also by þ token
of the crosse in the brest is sygnifyed the loue of
Jhesu cryst/ and of his holy passyon the whiche the
good crysten man ought to haue in his herte & in
his wyll. By the token of the crosse bytwene þ shol/
ders vppon the whiche man berech the burden / is
sygnifyed the obedyence of the .x. comaundementes
for as no thyng it is sayd that he loueth Jhesu
cryst or that he is a crysten man yf he kepe not his
comaundementes. By the holy fonte where the chil/
de is brought to vs is gyuen to vnderstande & sig/
nifyed the blessyd mystery of þ passyon in the crosse
for there is it foude the fontayne of eternall lyf in
the whiche the childe is waschen bayned & purefy/
ed from the tache & meselerye of all synne / & the
gate of paradysc to hym is opened / & vnto that
sygnifycacyon our lord wyll that his holy syde
to hym were opened. Out of þ whiche yssued blood
& water in grete habundaunce/ to the ende that he
shewed that by the blood the payne/ & by the was/
ter the gylte vnto vs ben by the holy baptem all
enterly pardonned / for yf a persone hadde lyued
an hondred yeres before that he had ben baptyfed/
and in those hondred yeres/ he had slayne fader &

*Qui dicit se nosse
deū & mādata ei⁹
nō custodit men-
tā est. Johis. xii.*

Parte.

moder & done all the synnes that may be layd or
thought / & afterwarde he comed in trus intencion
vnto holy baptem / & yf h̄ he deye incontynent after
the baptem / or lyue a longe tyme without mortall
synne & denyall / & dye in this estate / it is in the in-
nocence of baptem / he sholde go all ryght vnto pa-
radyle wout ony payne suffryng for the synnes be-
for layd / for the paynes is lately payd by h̄ pryce of
the blood of Jhu cryst & the yate open / by the which
theris no lettynge to enter the realme of paradyle.
And vpon this may some th̄ he or make a questyō
yf it sholde be a p̄fyttable thyng to dyffer the bap-
tem tyll h̄ h̄ one seeth hym in some artycle of deth.
& maketh h̄ to be baptysed for to haue remissyon
of payne & of gylte of all the synnes of tymes past
the answer. It is more worth to be baptysed & to
lyue from yough in crystyente / for the good h̄ one
doth before the baptem is not merytorious nor wor-
thy of ony remuneration eternall in paradyle By
the whiche after h̄ as sayth frañces de maronis / it
is more worth to a persone the whiche hath lyued
an hondred yeres in this worlde / & there hath done
no good in all these hondred yeres but to saye one
pater noster in the state of gr̄ce than to be a .LXX.
yere in purgatory & afterward to haue the hyre of
the sayd pater noster / than to be baptysed in the en-
de of an hondred yere & than for to go wout pur-
gatory al ryght in to paradyle wout the meryte of
the sayd pater noster. And the reason of h̄ is suche
for the hyre of the pater noster layd in the state of
grace shalbe infynyte / & the sayd payne of the hon-
dred yere shalbe infynyte. Now is it all clere h̄ it is

A questyon.

The answer

The fyrst

more better to seche good tresour infynyte/then to
shewe temporall payne haupnge an ende all be it
that it be grete. And so it appereth þ the ymagyna
cyon to abyde hym to baptyle tyll vnto the ende of
his lyf for to haue playne remysyon of payne &
of gylte it sholde not be resonable lurre nor profy
table.

After these thynges aboue sayd done & acco
plyshed/the preest enquired apon the nas
me of the childe/the whiche name herde & reherced
he hþ demaunded John peter or other wyle. Byleuest
þ in god the fader onypotent creatour of heuen & of
erthe. Than the childe by the mouth of the godfadr
& godmod sholde answere Credo. That is to saye
truely so I byleue. Yet apon þ preest axed. Byleuest
þ in Ihesu cryst the sone of god the fader souerayn
ne lord & that for vs wylled to be borne & deye/þ
answere so I byleue. Byleuest þ in the holy goost/
the holy chirche catholyke/the comunyon of sayn
tes/the remysyon of synnes/the resurreccyon of þ
body/the lyf eternall. Than the preest demaunded
in the name of all the holy chirche what demaun
dest þ/they answere the holy baptem. Also þ preest
demaunded/wyle þ be baptyled/as yf he wolde say
þ demaundest of god & of holy chirche a grete thyn
ge. The answere. I wyl & desyre to be a crysten
man. Also the preest axed wyle þ be baptyled. The
answere. I requyre it. Then the preest demaunded
his name/the whiche herde & knowen he putteþ
water on his heed thre tymes sayeng. I baptyle þ
in the name of the fadr & of the sone & of the holy
goost amē. Upon these thyngs befor sayd one myzt

Parte.

demaunde wherfore the priest asked so often & by so many tymes the chilles name. The answer is for to teche & to shewe as how by þ holy baptem þ childe is wyrten & named in paradys in so moche þ all the sayntes of heuē as of this worlde or of purgatory hþ receyue in to the cōpany & participacōn of ther prayers & merys as long as he wyll kepe the noble state þ he pmyled & receyued. Also he is apen named to þ cōsulyon of þ deuyl of helle ayen whom he entred in to the felde for to fyght / & it is wyrten & regystred in þ wages & souldery of þ holy kyng of glory Jhu cryst for al holy chirche frō hþ beneth is ayded & strengthed by euery lytell childe baptyled & all holy chirche & þ cōpany of paradys receyuen a newe Joye & gladnes / & god is prayled & glorifyed in the heuēs. Also a man may axe a questyon wherfore he is demaunded yf he bylcue in the fad in the sone & in the holy goost. The answer. for in þ is conteyned all þ substaūce of our fayth & in the vertue & myght of þ blessyd infynyte trynitye / he ought to receyue the due & the effect of the holy baptem. Also wherfor it is demaunded hþ .iij. tymes yf he wyll be baptyled / & .iij. tymes he answered I wyll be baptyled. The answer. for to shewe þ he ought a stedfast wyll to be crystened in the depnes of his herte wout haunyng fiction in his worde & confessyon / & to shewe it by his conuersacyon by good operacyon & example. Also wherfor the water is put on hþ .iij. tymes sayeng. I baptyse the in the name of þ fad / & of the sone / & of þ holy goost. The answer. It betokened by the water of baptem he is washten & clense frō all synne / be it

Gaudete autē q
nomia vestra scrip
pta sunt in celis.
Luce .x.

Mar' gaudium erit
i celo sup vno pec
catoze penitentia
agentē: q̄ sc. q̄ nō
indigent penitē
tia. Luce .xv.

A questyon.

Docete oēs gētes
baptizantes i nō
mē: i filiū & spūscū
patri. Mathei vltimo.

A questyon.

Corde credit ad
iusticiā ore aurem
p̄fessio fit ad salu
tē ad romanos .x.

A questyon.

The fyrst

*Si qd diligit me
sermonē meū ser-
uabit & p̄ me⁹ di-
liget eū: & ad eum
ueniē & mansio-
nē apud eū facie-
mus. Johis. xiii.*

*In baptismo afir-
matione & ordin-
is imp̄it carac-
ter nō in aliis sa-
cramētis.*

Capitulum .iiij.

of wynde/ of dede/ or of thought/ be it mortall/ ac-
tually/ or venyall. All o for this mystery is made in
the name of al y blessed trynyte as it is sayd. And
of y we haue a fygure in the baptem of our lorde
Jhu cryst where all the blessed trynyte shewed sen-
sibly. God the fader in voyce the whiche came fro
heuen/ sayenge of the persone of Jhu cryst. Here is
my ryght dere sone/ god the sone shewed hy in our
humanyte/ & god the holy goost in semblaunce of a
donne/ & hy sette & put aboue the holy Jhu cryst/ &
the heuen apered open to shewe & to signifye that
the fad & the sone & the holy goost descenden & aby-
ded in the soule baptysed. The whiche by baptem
is made & dysposed the temple of the holy trynyte
tyll vnto y y she consented vnto mortall synne. And
theris tonge nor ymagynacion y may saye thynke
or declare the beaute of a soule after the baptem/ &
to hy is gyuen a spirytuel token y these theologies
calle caractere/ the whiche may neuer be defaced be
he lamed or dampned after y he hath ben baptysed
the whiche token shall be to the grete confusyon of
those y be dampned/ & vnto the grete honour & glo-
ry of those y be blessed/ as shall be temporall the
lyuery a grete lorde gyuen lyberally vnto a man
of lowe condycyon.

¶ Here foloweth the vertue & the effect of baptem
in the soule baptysed.

By the sacramēt of baptem cometh. xij. good-
nesses vnto the soule/ of the whiche. iiij. vnto
vs be signified by. iiij. propheters y whiche be in y
water. y onc is such y by y wat. one clensted thyng.

Parte.

fylch & vndene. By the baptem the soule is pure
fryd & made cleane from all ordure of synne. The
water gyueth refrygeracyon. The baptem taketh
& toleteth the inclynacyon and the corrupcyon the
whiche is abydyng in humayne nature for þe gylt
of origynall synne. for yf two childer of lyke com
plexion/ of the whiche þe one sholde be baptyled &
that other not. I put that he wende to be were they
nourysshed togyder/ he þe was not baptyled shalbe
more inclyned to ylle & more harde in doctryne
thē he baptyled. Also the water quenched & queteth
the thyrste. The baptem refectyoneth the soule &
kepeeth it from dryenge & from deth. Also þe water
causeth the erthe to bere & fructefye. The baptem
causeth the soule to fructefye spyrityually in good
werkes/ in vertues & in merys. Also by þe baptem
the soule receyued þe lyuery/ the token/ & þe character
afore sayd. Also he receyued distincyon with these
paynemys & not baptyled. Also he receyued augmē
tacyon of grace & lyght of knowlege spyrityuell/ &
is incorporat & vnyed with holy chirche the whiche
is þe mystryall body of Ihesu cryst. Also he is quyte
& allopyed of the obligacyon in the whiche euery
persone not baptyled is bounden. Also by þe baptem
is the pate of heuen opened. After these thyngs be
fore sayd the priest maketh the crosse with the ho
ly creme vpon þe forhede of hym that is baptyled/
in namynge hym & makynge suche prayer.

Odd almyghty fader of our sauyour Ihesu
cryst the whiche the regenerat by the water
of baptem wth the blessyd holy goost/ & the þe whiche

The fyrst

the pardonned all thy synnes gyue the now the name of þ holý creme/ & þ make the membre of Jhu cryst/ & the promysse eternall lyf amen. Here is to be noted þ the holý creme is composed of bame & of oyle vnyed & sanctified by þ benediccion of the bysshop. By þ bame þ whiche kepeth all maner of fleshe from rottyng & frō corrupcyon/ to vs is signified þ soule the whiche gyued lyf vnto þ body/ & kepeth it frō rottyng & corrupcyon þ tyme þ it is vnyed wth the body. By þ oyle to vs is signified the body. And by þ bysshop vnto vs god is represented þ whiche these thyngs of so moche dyfference þ is þ body & þ soule hath vnyed & assembled & gyuen his gr̃e & benediccyon vnto humayne nature. And for so moche saven these doctours þ a symple prest supposynge þ he had baptysed þ childe sholde not sette þ crosse of þ holý creme in þ presence of þ bysshop/ yf it were not by his specyall comaūdemēt/ & þ is for the holynes of þ creme & of the mystery & of the benediccyon the whiche by þ is signified. Also it is to be noted that this crosse made & gyuen vnto the newe crysten man is the leuentyh crosse & the laste that is sette on his body/ or the fourteneth in this mystery in acoūtyng these other seuen the whiche be made in þ exorcysacō of the salte the whiche is put in his mouth. By þ salt the whiche vnto vs be tokeneth wyl dome/ we vnderstande consequently the soule/ & so there be made seuen cresses as vnto þ body/ & as many vnto the soule/ & they be fourtene forther more it is to be consydered þ it signified the nombre of seuen þ whiche betokened the crosse And vnto that sayth saynt Gregory þ by the nom

Parte.

one of seven vniuersyte to vs is signified. for all
 thynges that god hath made be they corporell or
 spirytuell may be brought & deuylid in seven. Of
 these corporell there be seven planetes vnto the bo-
 dy celestyall the whiche haue theyr influence vpon
 launce operacyon & gouernynge vpon these thyngs
 a lowe. Also there be seven ages in all the worlde/
 seven dayes in the weke & no mo. seven sacramēt
 in the holy chirche/seuen gyftes of the holy goost/
 seven werkes of mercy/seuen deedly synnes. And
 also of other thyngs þ which may be brought vnto
 to seven/by þ which a man may well knowe þ by
 the nombre of seven to vs is signified vniuersyte.
 Also by þ token of þ crosse in what so euer maner þ
 it be made/be it in wood/in stone/in golde & in syl-
 uer or w þ hande or otherwyle/þ passyon of þ blest
 Ihu cryst to vs betokened/by þ which he hath
 had victory of all his aduersaries vnto his enemyes
 confusyon. Also hath rescued and deliuered hus
 mayne lygnage/broken þ yates of helle/& opened
 the realme of paradys. And for to speke shortly/
 all þ goodnes of gce of benedictiō & of glorie pro-
 ceeden of þ depnes of þ blest passyon/& therfor
 of good ryght all faythfull crysten men ought to
 receyue þ token of þ crosse for honour/for tryūphe/
 for it is þ helde & defence ayenst all our aduersa-
 ries. That is to knowe þ wolde the deuyl/& our
 sensualyte or pryde/couetyse/& lechery. Wherfor
 in þ mystery of baptisim þ newe knyght entryng in
 to þ batell of crystyente ayenst these thre aduersa-
 ries afore sayd/taketh & receyueth the soules/and
 the lyurey of blest Ihesu cryst chylf duke and

Qui est septē die-
 bus one temp^o co-
 prehensibilis : recte
 septenario nume-
 ro vniuersitas de-
 signat. Per G.

The fyrst

capytayne of al them that ben chosen. By the whiche
the armes well kepte he shall haue knowlege de-
fence & victorie in all thynges/wherfore of good
ryght it is sygned seuen tymes as vnto þe body & se-
uen as vnto the soule/wherof that of the crosse is
the last & the souerayne. for by that he is properly
called a crysten man/þe whiche is as moche to say
as anoynted/or of god consecrated. And therefore
whan these childer of these crysten men be put vnto
to scole for to lerne conynge/vnto them is gyuen
for the begynnynge & for the fundacyon of all wy-
sedome/cristis crosse/for to shewe þe incōparyson
of the knowlege of the crosse/is always to be vnder-
stande his passyon. All other sciēces ethely
or worldely is but foly/all noblenes as vylany/all
rychelle as pouerte/all delytes be not but as byt-
ternelles/& temporall lyf the begynnynge of deeth
Afterwarde the preest gyueth vnto the childe the
crysme about his heed vnto hym sayenge. Take
now the whyte leuery the whiche is without spote
the whiche thou mayst kepe and bere at the grete
daye of Jugement/the whiche our lord Ihesu cry-
ste shall holde/vnto whome be honour & glory in
the worlde of worldes amen. ¶ Also vnto hym gy-
ueth the preest a taper brennyng in his ryght han-
de saynge vnto hym. Take now this lyght þe whi-
che is without reproche/kepe thy baptem/kepe thy
cōmaūdementes/to the ende that whan our lord
shall come for to make these weddynges/wherof
these promysles be made by this holy baptem thou
them mayst receyue as the faythfull spouse of thy
soule in þe company of all þe sayntes of paradys.

Parte.

In the whiche þ mayst lyue eternally in the worlde
of wordes amen. By these thre thyngs done after
the baptem/that is of the crysome/of the creme/&
of the lyght be signified grete thynges spirituall/
for by the creme receyued in toke of the crosse the
whiche is the propre token where the armes be of
Jhesu cryst/& is signified þ he is named the cryste
broder of Jhesu cryst in armes/& parte taker & en-
herytour w hym in the realme of paradyle. And
it is to be noted that aunycenly four maner of
people all donly be anoynted w the holy unccyon
that is to knowe these kyngs/these knyghts/these
prieestes/& these prophetes/the whiche thyng is do-
ne in token and fygure of faythfull crysten men.
The whiche anoynted with the holy creme may
sape truly kyngs yf they gouerne truly the real-
me of theyr consyence & the estate of theyr voca-
cyon/for yf they haue in this present batayll vic-
tory of the worlde/of the deuyll/& of theyr sensua-
lyte they shalbe crowned as noble kyngs & knygh-
tes/& so shall haue totall & peasyble posselcion of
the realme of paradyle. Also they may be sayd sa-
cerdotes the whiche is as moche to sape as enry-
ched & ennobled with holy mysterpes. Now it is so
that the crysten man the whiche hath thre noble
vertues in the soule/that is fayth/hope/& charyte
hath the gyftes of the holy goost/& is the habyta-
cyon & temple of all the holy trynptye/by the whi-
che he may well be named priest or sacerdotal. Al-
so prophetes is moche to sape as they that see and
knowe thyngs to come. And the good crysten man
by the lyght of fayth sayth & consydered the pay-

Nota.

The fyrst

nes of helle / by the whiche he shewed all ylle & all synne . Also he seeth & considered the shortnes of this lyf & the grete glorie of paradysse / by the whiche he halted & enforced hym to accomplishe the good werkes & meritorious / by the whiche he may come vnto so grete goodnes . And in accomplisshynge these two thynges / that is to flee ylle and to do good / he gyueth good example vnto his neyghbours / by the whiche he preched better than he the whiche is in the chayre & declared these holy mystrynges / whan the lyfe & the werkes of suche a prechour ben contraryous to the cōfession of god . By the crylome is signified the beaute & the innocence of the soule / the whiche is annozned & ennobled with all vertues / as the noble spouse of Ihesu cryst . Also by that is signified the beaute and the dowars of the body after the resurreccyon / for it shall be more shynynge than the sonne . It signified also the dyademe or the crowne ryall . By the lyght the whiche ought to be in the hande / & not in the mouth or bytwene the feet is signified the example of good werkes / by the whiche werke euery good crysten man ought to be lyght before the worlde . By the ryght hande often a man understandeth the good werkes . And therefore as after these holy mysteryes done & accōplished / the lytel childe is the childe of god & of the holy chirche / he wyll not it leue without keepynge & nourysshynge . For not withstandynge by the mercy of god he be clene from all synne / and replenyshed with all vertues & of beaute inestimable as vnto the soule . How be it by the Justyce of god he abyderth subget

Fulgebūt iusti sicut sol in cōspectu dei.

Auceat lux vestra corā hoīb; ut videant opera vestra bona. Math. v.

unto the body/unto hungre/unto thyrste/unto col
de/unto heete/and unto many dyuerse maners of
sykenesses the whiche ben abydyng for to seeke þ
more gretter metyses in this worlde yf that it be
not by our defeaute. And lyke wyse as unto the soule
he abydeth subget unto ignoraunce/unto concu
pyssence/ & unto malysce sooner than unto good.
By the whiche it is necessary to gyue hym to kepe
and conduyte for to prouyde for these inconueny
ences before sayd. And in as moche the godfader
& godmoder ben pledges & maketh good for hym
holy chirche them enioyned comenly / to prouyde
hym as well unto the necessitye of the body as of
the soule. And they be boude in case that the fader
& the moder naturall do not that that is of neces
sitye. And in as moche that at this daye full fewe
there be that them acquyte/they ben in grette bla
me before god. The comyn people grete & small
abyden in thre peryllous ignoraunces/as well of ar
tycles as of the comaundementes of our holy fayth
Many faders and moders ben moche desyrus to
nouryshe/to clothe/ & to make purchasses/and to
gyde goodes for the bodys of theyr childern. But
ryght fewe there be the whiche thynke on the soule
in techyng them and makynge them to kepe the
doctryne and the lyf of holy crystyente. But unto
the contrary unto them they gyue all euill exam
ple. And in so moche that the childe is more incli
ned to ylle than to good/ notwithstandinge the gra
ce of baptisim as soone as he cometh to haue discre
cyon & blaunce of vnderstandynge/ & he fynded hy in
the place to chole þ waye unto helle or to paradysse

Ylli qd baptisati
dis i baptismo spa
ponderat. tenent
eos symbolu & pa
ter nre & aue maria
informare De co
ccra. di. iii. Nos.

Nota est via qd
cit ad perditione.

The fyrst

Itē intrare p angustā portā qz lata porta ē speciosa via est q ducit ad pditionē et multi sūt q intrāt p eā. q angusta porta ē arcta via que ducit ad vitam: & pauci sūt q inueniūt eā. Math. vii.

Abi glosa Pauci sūt q inueniūt pauciores q inuentā te: neat. paucissimi q in ea pficiant. Putas venies fides hōis inueniet fidē i terra Luc. x.

Cū imund⁹ spūs exierit ab hōie ambulat p loca in aq: la querēs requiē & nō inueniēs dicit reuertar i domū meā unde exiui &c. et tūc vadit & assumit septē alios spūs secū neqzozes se. & ingressi habitāt ibi & tūc novissimā hōies illi⁹ peiora pziōzibz. Luc. xi. et Math. xii.

he taketh sooner þ waye of perdicyn the whiche is more large & more comen than he dooth the lytell pathē of paradysē. And yf one demaūde in what age the childe may & ought vpon payne of synne chole the good & flee the ylle. Theris moo þ may for all put a comen rule / for one hath some tyme more greter capacyte at foure or fyue yere then an other at seuē or eyght. And therfore it behoueth þ one watche on them with grete delyre & dyscrecion to the ende that they be put in the ryght pathē & good waye whan they shall come by age vnto the before sayd discrecyon. But how shewe the fader & the moder the good waye vnto the childe the whiche go themself by the ylle waye. And therfore by the defaute of fader & moder ryght fewe therbe of the childern in our tyme the whiche kepe vntyll .x. or .xij. yere the tresoure of Innocencye of holy baptem. And vnto that attendeth well the deuyll the whiche hath so grete payne & soo grete confusyon as hath ben afore sayd / hath ben put in & put out of his lodgyngē. And therfore vs aduysed & teched the blessyd Ihesu cryst in the gospell sayenge that whan the deuyll hath ben put out of a persone / he taketh grete payne & dyligence thyder to retorne / & taketh .viij. spirytes worse then he is / & cometh w suchē company & ryght often fyndeth þ yate open & without resystēce he entered agayne / frō whens he was departed / & than þ persone is in wors state then before. By this we may vnderstande that the synner be he olde or yonge that after the holy baptem returned vnto synne is from the moost gretest payne remedged & the deuyll chaled from his con-

Parte.

lyence by the sacrament of penaunce / as whan he was fyrst baptysed. Than for to ayde them that be fallen hym to aryse / & vnto them that strongly stande & resysten for to proufye & for to contynue here folowen the .xij. artycken of the fayth.

Resistite fortes &
side .i. pe. vlt.

¶ Here foloweth the declaracyon of the .xij. arty-
cles of the fayth in the whiche shall be holden suche
ordis. fyrst there shall be declared in fewe wordes
& generall what the fayth is & the goodnes þ whi
che therof cometh vnto these faythfull crysten men
Secondely every artycle in partyculer shall be de-
clared & the werke answerynge vnto every artycle
for as no thyng hath he promysed the fayth the
whiche it shewed not by good & holy werkes.



Saynt peter.
Saynt andrew

Saynt James þ more
Saynt Johan.

Saynt thomas.
Saynt James þ lesse
& iij.

The fyrst



Saynt phylippe
Saynt barthylmew

Saynt mathewe
Saynt symon

Saynt Jude
Saynt mathias

Here foloweth the fayth catholyke. Caplm .v.

Caplm .v.

*Nūc autē manēt
spēs fides caritas
tria hec: maior ē
hoyē caritas. i. ad
corinth. xiii.*

AS vnto the fyrst ti is to vnderstande that there ben thre vertues theologales & infusles. That is to knowe fayth/charyte/& hope/the whiche ben called infusles/for that that whhan the soule is purgyed by baptē from origynall synne god createch and putteth these thre vertues in the soule/by the whiche she hath dysposycyon to be the temple and the habytacyon of the holy trynitye. Charyte by some approbacyon is ayenst the fader. fayth is ayenst the sone. hope is ayenst the holy goost. Of charyte shall be spoken in the fyrst

Parte.

commaundement. Of hope in the thyrde. And
here presently of the fayth the whiche is named
the substance or fundacyon of all spyrituell buyt-
dynges / for without fayth it is impossible to please
god. Wherfore sayth Athanasius. Who so euer
wyl be saued it behoued hym fyrste that he holde
entirely and vndefyledly the trowth of the fayth
catholyke / of the whiche vertue cometh foure prync-
ypall goodnes in to the soule. The fyrst for it
is the meane by the whiche the soule is espoused
and vnyed with god. By the whiche maryage the
soule is ennobled / infynitely and more than vnder-
standynge created neyther may ymagen / and the
fayth ought in hym or in other procede the bap-
tem. Wherfore our lord sayth in the gospels. Tes-
te ye / that is for to vnderstande the fayth fyrste
and the baptysynge folowynge. Secondely the
fayth and the begynnynge and the pate of eter-
nall lyfe. The lyfe eternall after that as the gos-
pell sayth / and knowe god the fader and Jhesu
criste his sone / the whiche thyng we may doo in
this present mortall lyfe / but by the fayth the whiche
is the fyrst begynnynge to see & to knowe hym
face to face in paradys / & therfore the fayth is not
of thynges þat we see & knowe naturally. Thyrde
a reasonable persone knoweth þat god is ryght Juste
for to punyshe all yll / & souerely god for to rewar-
de all goodnes / wherfore he is induced to do well &
to flee yll & synne / þat whiche thyng is pfecte Justy-
ce / & all the rule of good lyf. Fourthly by the fayth
man hath victory of all his aduersaries / þat is of the
demyll / of the worlde / & of the fleshe / of the whiche

*Fides fidei credi-
toperat angust-
tiā nō apparentis
Ad hebr. xi.*

*Quicūq; vult sal-
u' esse a' oia opus
ē vt teneat catho-
licā fidē quā nūll
q'sq; itegrā i' i' i' i' i'
tāq; seruauerit ab
sq; dubio i' eternū
peribit. Athanasius
in Symbolo.*

*Docete oēs gētes
baptizantes eos etc.
Ibidē. Hec ē vita
eterna vt cognos-
cāt te solū deū de-
um & quē misit is-
tū xpm. Jo. xvii.
Declina a malo &
fac bonū. ps. xxxvi
Iustus ex fide vi-
uit. Iherosol. li. et
ad ro. i.
Declina a malo &
hāctēq; fidē vice-
rāt regna operati
sūt iusticiā. Ad he-
br. xi.*

The fyrst

*Per est victoria q
vincit mundi fi
des nostra. Jo. v.
In oibz sumētes
scutum fidei. Ad
epheſos. vi.*

is wyten that by the fayth all the sapntes of par
radys haue had victory. The fayth telleth vs that
honours rycheſſes and other goodes and pleasures
worldely passen and ben transitory and daunges
rous wherfore we them dysprayſen. The fayth vn
to vs sayth that in helle theris all euill wherfore
we it fere & that in paradys is all goodnes wher
fore we it desyre. And this is as vnto the fyrst and
in generall of the goodnesſes that the fayth dooth
one good cryſten man.

There foloweth the subſtaunce and dyspynſon of
the .xij. artycles of the fayth the .vi. chapytre.

Capitlm .vi.

AS vnto the ſeconde poynt for to declare
what is to be ſeen of euery artycle in par
tyculer it is to knowe that theſe artycles of our ho
ly fayth ſome tyme ben taken and dyspyncted af
ter the nombre of the .xij. apoſtles the whiche ma
de fyrſt the Credo. And ſo there ben oonly twelue.
Or other wyſe it may be dyspyncted after as the ſe
uen artycles appertaynyng vnto the dyspynct
and ſeuē vnto the humanyte of Jheſu cryſt. And
ſo there ben .xiiij. the whiche a man may ſo ſhewe
for that that whiche we ſholde beleue of the hu
manyte appertayneth vnto the eſſence and vnyte
of the dyspynct. That is for to ſaye þ we ſholde
beleue that there en is but one god and not twey
ne or many. And it is the fyrſt artycle in that that
we ſaye. Credo in deum. Or Credo in vnum deū.
That is to ſaye. I beleue in one god and not in

Parte.

many. Where it appertayneth vnto the persones
of the blessyd trynyte. And so þe artycle of god the
fader vnto vs is signified in that that we saye. Pa-
trem omnipotentē. I byleue in the fader omnyppotent
The artycle of god the sone in that that we saye.
Et in iesum xpm filiū eius. That is to saye. I by-
leue in Jhesu cryst the sone of god the fader. The
artycle of god the holy goost in that that we saye.
Credo in spiritū sanctū. That is to saye. I byleue
in god the holy goost. And so there ben foure arty-
cles. These other thre of the seven the whiche ap-
pertayne vnto the diuynite ben as in regarde of þe
thre pryncypal operacyons withoutforth. That is
creacyon/redempcyon/& glorificacyon the whiche
apperteynen all only vnto þe blessyd trynyte. Creas-
cyon of all thynges is graūted vnto the fader / in
that that it is sayd. Creatorē celi et terre. I byleue
in god þe fader creatour of heuen & of erthe. That
is to saye of all thynges be they corporell or spiry-
tuell. Redempcyon is graūted vnto Jhesu cryst by
the sacrament & vnyon of holy chyrche. And that
vnto vs is signified in that that is sayd. Sanctā
ecclesiā catholicā. sanctoꝝ comunione. remissione
peccatoꝝ. That is to saye. I byleue in the holy chir-
che catholyke. Or vniuersally þe beyng of all sayn-
tes & the remyscion of synnes. In this artycle ben
comprehended & vnderstande all the sacramentes
of holy chyrche. Of the whiche I thynke all oonly
to speke in partyculer of baptem/& of penaūce as
well for cause of shortnes / as also of necessitye of
these two sacrament. The operacyon to gyue the
glorie the whiche all these blessyd haue now and

The fyrst

*Qui bona egerit
habitabit in civitate eterna
et vero mala in ignem
eterna. Acha-
nash in simbolo.*

*Ego hodie genui
te. ps. ii. Genera-
tionem eius quis enar-
gabit. ysaie. liij.*

that we trust is gyven vnto the holy goost / & that we byleue in sayenge. Carnis resurrectionē vitam eternā amen. I byleue that we shall aryle & that thele true crysten men shall haue the euerlastyng lyf / & in lyke wyse these that ben acurlyd shall haue dampnacyon without ende. And we sholde not vnderstande that god the fader hath made þe crea- cyon without god the sone / & without the blessyd holy goost. for they haue not but one myght infynyte. And in lyke wyse of the redempcyon & glorifyfycacyon. for these thynges appertaynen vnto the dyuynyte / the whiche is one and not deuyded in many. And appereth clerely that the crea- cyon and gubernacyon of all the worlde & the redempcyon of humayne lygnage / & the glorifyfycacyon of them that ben saued proceden of all the blessyd trynyte. and so there ben. vii. artycles appertaynyng vnto the dyuynyte / and these other vnto the humanyte. The fyrst is of the blessyd incarnacyon / where as we saye. Qui conceptus est de spiritu sancto. That is to saye that the virgyn Marie conceyued þe sone of god by the vertue of the holy goost. The leconde is of the Natyvyte in þe þis sayd. Natus ex maria virgine. That is to saye that we byleue that he þe whiche procedeth of god the fader by eternall & incomparable generacyon / is borne by naturall Natyvyte of her þe whiche alwayes is virgyn as well before the chyldyng as after. The thyrde is of his passyon in that that is sayd. Passus sub poncio pylato. That is to saye that we byleue that the sone of the virgyn Marie very god & very man was crucifyed & suffred deeth & passyon vnder the sentence

Parte.

and Jugement of the bysshop pylate / and was buryed. The fourth is. *Descendit ad inferna*. That is to saye that Ihesu cryst descended in to helles / & was in limbo where were these holy persones the whiche had beleued in his comynge and were deed in the estate of grace. And it is to be vnderstande that he descended as vnto the soule vnyed with the dyuynyte / for the body abode in the tombe the space of forty houres without lyf. The fyfth is to beleue / that he arose the thyrde daye in that that it is sayd. *Tercia die resurrexit a mortuis*. And a man sholde not vnderstande that he was deed thre dayes entyre / for that sholde be by thre score and twelue houres / but he was deed parte of the frys daye / all the Saterdaye / & parte of the Sondaye. the whiche thre partes ben forty houres. The sixte is / that the fourtyest daye after his resurreccyon / he ascended in to heuen / and sette hym on the ryght hande of god the fader / in the whiche is sayd. *Ascendit ad celos sedet ad dexteram dei patris omnipotentis*. And the seuenth is / that he shal come for to Juge the quycke and the deed / and is in that that is sayd. *Inde venturus est iudicare vivos et mortuos*. And soo it appereth clerely that there ben fourtene artycles vnto whome them he wyll so assygne and deuyse. But all is comprehended and brought vnto twelue conteyned and put in to the Credo that the apostles made / the whiche euery man ought for to knowe that hath age and dyscrecyon. And also he ought for to knowe the Pater noster / the Aue maria / and Confiteor. The

The fyrst

Pater noster for to beseeche and aye chaunte. The
 Ave maria for to seeke hope. The Credo for to ha
 ue & knowe þe fayth promysed vnto baptem. The
 Confiteor for to accuse hym & requyre pardon of
 his synnes & default. And a doctour sayth named
 Linchorence that these crysten men ought to knowe
 we the pater noster the Ave maria & the Credo
 in theyr langage maternall. That is to saye the
 frenshe man in fraunce the Englyshe man in eng
 lyshe & so of other. And in as moche I shall put
 the latyn of every artycle of the sayd Credo. And
 afterwarde the englyshe & the declaracyon of the
 werke the whiche ought to be in every true crysten
 man for to answere vnto every artycle. for the ho
 ly scripture sayth that that fayth ought to be sayd
 deed the whiche bereth not the fruyte of good wer
 kes. And he that hath not the good werkes of a cry
 sten man þe fayth is no thyng worth. But for the
 fayth promysed & not kepte by good lyf & holy ope
 racions shall be more greuous & more sharpe of
 dampnacyon of an ylle crysten man than of a sar
 telyn or a payneme.

*Fides sine opibz
 mortuus est. Ia. ii.*

Here foloweth every artycle in partyculer & of
 the werke for to answere. And fyrstely of the fyrst
 the whiche is such.

Capitulum .vij.

*Res nolunt male
 disponi ideo vni
 princeps. Ari. xii.
 metha.*

Credo in deū patrē omnipotentē creatōrē ce
 li et terre. That is to saye. I beleue in god
 the fader omnyppotent creatour of heuen & of erth
 Also it is to be noted that it is an nother thyng
 after these doctours to beleue god to beleue of god

Parte.

and to byleue in god. for these mysbyleuers & pay
nems byleue that god is. These euill crysten men
that byleue that thes wytynges ben holy & trewe
& do the contrary / they byleue god & of god & not
in god. But these good crysten men the whiche by
theyr charyte kepe the comaundementes byleue well
god / of god / & in god. And that is of necessity. for
he that sayth that he byleueth in god & kepech not
his comaundementes lyeth falsely. In lyke wyse as
holy scripture sayth. Who so euer byleued in god
perfectly / byleued that in hym is sonerayne good-
nes & infynite. And for so moche that euery crea-
ture desyred appetited & loued good thyng / it be-
houed that a creature resonable loue god & hym ap-
petyte soneraynly / for in hym is bonce infynite.
And yf it be so / he shall kepe aboue all thynges his
comaundementes the whiche may not be but good
& for good syns that they proccede of the bonce infy-
nite. And he that doth the contrary / is he that ke-
peth not the comaundementes / he lyued not good
mercifully after as god hym hath comaunded
sayenge. Thou sholdest loue god with all thyng her-
te / with all thy thought / and with all thy myght.
Wherof sayth a doctour named prosper / he that lo-
ued god is often thynkyng on hy despyng to co-
me vnto his blessyd bylpon / haupng synne in ha-
te in anopauce & i charge and these honours & plea-
surs of the worlde / & these ryches to dispraye in
comparyson of the loue of god our creatour / & of
the goodes the whiche be without ende. The cau-
se to loue god aboue all thyng is his bonce infy-
nite / & for as moche that he is our fader omnypon

f i

*Credere deū ē cre-
dere ipm cē. crede-
re deo est credere
cē vera q̄ dicit. cre-
dere in deū ē cre-
dere + credendo l
cū p amorē tende-
re. Hec aug⁹ in li-
de verbis dñi.
Qui dicit se nosce-
re deū + mādara ei⁹
non custodit men-
daciū. Jo. i.*

*Si ds diligit me
sermonē meū ser-
uabit. Jo. xii.*

*Diliges dñm deū
tūū ex toto corde
tuo et ex tota aīa
tua + ex totis virt-
bus tuis + ex omni
mēte tua. Luce. x.
Qui ex vobis pa-
trē petit panē. nū-
qd lapides dabit
illi. aut piscē nū-
qd p piscē serpen-
tē dabit illi. aut si
perierit oīa nūc
porriget ei scorpi-
onē. Si ergo vos
cū scitis māi nōd
bonadars filiis
sūis q̄to magis pa-
ter vester celestis
de celo dabit spū
eū bonū petētib⁹
v. Luce. xi.*

The fyrst

tent wherfore he loued vs his childer & not of other
loue than of loue infynyte. And in as moche that
he is almyghty it behoued that he make & that he
gyue goodes vnto his children after the loue of the
whiche he them loued/they ben goodes & glory that
no herte it may thynke ne no tonge can it declare.
the whiche he vnto vs may gyue by his souerayne
myght/by the whiche he hath created & made he-
uen & erthe. he can well make it by his grete wy-
sedome & he wyll by his bonte & pyteous boun-
tes. By the whiche euery man ought for to enfor-
ce hym to bylene and to haue hope to the ende for
to come vnto the augmentacyon of charyte and of
holy and mercyfoul werkes. for as saynt Gie-
gory sayth/as moche as the fayth greueth hope is
augmented/and as moche as man hath of dyspay-
re / man wanteth of charyte and after the good &
holy operacions. And soo these thre thynges ben
alwaye egall as vnto the proporcion that euery of
these vertues ought to haue. And therfore after the
grete or lytell man may truly vnderstande and
knowe what fayth/what charyte/and what hope
is in the persone and none other wyse. And therfo-
re sayth our lorde Ihesu cryste in the gospel that
man knowith the tree after the fruyte that it be-
reth be it good or euill. By the the fruyte that pro-
cedeth of the tree menynge the bogde or the flour
and the leef / he entended the werkes the whiche
proceden of the herte and of his will eyther of the
fayth as the fruyte of the tree. In lyke wyse than
as there ben twelue artycles dystyncted / it behou-
eth that there are also twelue fruytes or twelue

*Fides sine opibz
mortua est. Jac. ii.*

Parte.

werkes meritorious and every of them for to answer unto his article. The werke of this present article after the mortalyte is childely fere, or amorous fere. The whiche thyng unto vs is shewed and gyven to knowe and to understande in that that is sayd. *Deum patrem omnipotentem*. fere is due unto god the whiche is Juste inspyte. And loue unto the fader almyghty fader of mercy and of bonte inspyte. And who so ever shall haue the fayth of this article in his herte and the werke as it is sayd he shall habounde in good werkes with outforth and shall shewe euyl and synne in lyke wyse as sayth holy scripture. And man ought to bylue that the fayth of this article is deed that beareth not here the fruite of this werke.

*Si ego dico tibi
timor me? si pater
tibi honor. Mala:
chie. i.
Per timorē dñi
destinat ois homo
a malo.
Item. Qui timet
deū faciet bona.
Ecclias. x. v.*

There foloweth the .ij. article that is such.

AT in iesum cristum filium eius unicum dominum nostrum. That is to saye. I byleue in Ihesu cryst our souerayne lord the sone of god the fader. And in that a man ought to vnderstande that he is semblable & egall unto the fader in all thynges the whiche appertaynen unto the deite & is one self essence in dyuynyte as well the fader as the sone, and also the holy goost, for he is not but one god. But that blessyd and that Insynpte and incomprehensyble dyuynpte is one in thre persones. And notwithstandinge that we be made unto the ymage of that blessyd crynpte pryncypally as unto the soule, in the whiche there is mynde, vnderstandynge, & wyll, & whiche be thre myghtes.

*Faciamus hominem ad
ymaginem & similitudinem nostram. Genes. i.*

The fyrst

*Ad plus sapere q̄
o; sed sapere ad so-
brietatē vnicuiq;
sicut deus dūm dāt
mensurā fidei. Ad
romanos. xi.
Fides ē substantia
rerum sperandarū
augmentū nō ap-
parentiū. Ad heb.
ii.*

*Electi ē de certitu-
dine adhesionis;
nō speculationis.
Non ei volūtate
humana allata est
aliquā prophetia. sed
spū sancto inspira-
ti locuti sūt sancti
dei hoies. ii. pet. i.*

of the whiche that one is not that other / & always
it is not but one essence / or one other. And that by
this ymage of the trynitye the whiche is in vs / we
may somewhat knowe & serche the thyng the whi-
che it represented / that is the blessed trynitye. how
be it we ought to byleue simply without to moche
curyous inquiryng. for ony may there ryght gre-
uously synne & offcude. And yf this fayth were not
aboue all entendement that man may well under-
stande & comprehend in hym the mystrye of the
blessyd trynitye / he sholde haue neyther fayth nor
meryte / nor by the consequence he myght neuer co-
me vnto saluacyon. for the fayth y^e whiche is none
other thyng than that that god hath shewed / and
that he may not nor ought vnderstande naturally
is the begynnynge & the groude of all saluacyon.
Wherfore it behoueth vnto all the moost grete cler-
kes that euer were to sharpe theyr naturall enten-
dement in these thynges that touche vnto y^e hygh-
nes of our holy fayth / & vnto vs it ought to susty-
se for to knowe that he may do more than we may
vnderstande. And that we see in every lytell creatu-
re / be it herbe or tree / or other thyng / for ther was
neuer so grete a clerke or phylosopher that myght
knowe perfectly all the proprietees / the vertues &
the nature of a lytell herbe. By the whiche it folo-
weth by more greter reason that he may not natu-
rally knowe the creature but by the fayth the whi-
che is more certayne knowlege that is that of na-
turall entendement. for god the whiche may not
lye vnto vs hath shewed his holy wrytynges / the
whiche ben his owne wordes the whiche hath put

In to the herte & in to the mouth of holy prophetes
apostles & other. Also by those holy martyrs & con
fessours the whiche haue holden & kepte þe trougth
of this holy fayth catholyke & shedde theyr blood
and receyued the deeth Joyously. God hath done in
theyr lye & after theyr deeth myracles so grete and
so eydent for to approue the trougth of the fayth
that in crysten man after those sayd myracles &
theyr predycacyons made solemply of the trougth
of our holy fayth catholyke ne ought ony thyng
to doubte. for othertwyle he synned ryght greuous
ly/neyther it may not be sayd that he bpleued sted
fastly in Ihesu cryst the very sone of god the fader
& that he doubted in the fayth for Ihesu cryste the
whiche is trougth infynyte hath promysed that he
shalbe w the chyrche & hym gyue vnto þe holy goost
till vnto the ende of the worlde. In these wordes
of these artycles vnto vs ben shewed the.iiij. pprie
ties of þe true seynourye/þ is to knowe wysdome
swetnes/or mercy/myght & nobles & the fourth is
Justyce. By the whiche we sholde haue hym & as
uowe for louerayne lord. Than the fyrst reason
is for the wysdome infynyte the whiche vnto vs
is gyuen for to vnderstande in this worde Ihesum
The seconde is by the swetnes pyte and mercy/
the whiche is sygnifyed by this worde Xristum.
The thyrde is myght and nobles the whiche
vnto vs ben sygnifyed by that that is sayd filiū
dei. The fourth is Justyce the whiche is sygnifyed
by this worde dominū nostrū. He is very lord by
creacyon/by redempcyon & for þe resurreccyon. for
ther is none other lord þe may yelde vnto the body

f iij

*Uobiscū sū vltimū
plūmationē seculi
Math. ultimo.
Propetates viro
rū dñorū Sapien
tia pietas vel mis
ericordia et nobilitas
iusticia.*

*Þe scriptū i seme
re rex regū & dñs
dñantū. Apo. xix.
Sains ppli ego sū
dicit dñs. Itē ipse
saluū faciet pplm
sūū a peccatī cor.
Luc. ii.*

The fyrst

soule & lyf what one hath lost it in his seruyce. ex-
cept Ihesu cryst lord of all lordes / kyng of all kyn-
ges. The werke of this present artycle after þ mo-
ralyte is obedyence in keepyng the comaundement
of Ihesu cryst after his intencion & þ trouth that
he hath declared in the gospels not all only the en-
tent lyterall & carnall of þ scribes & pharysees. for
for no chynge & without cause called he hym his
lorde / of whome he wyl not his comaundementes.
Also it is hym to humble & to loue holy pouerte / for
who so ever byleued that Ihesu cryst is very god &
full of wysedom infynyte he byleued that in our
humanyte & in this present lyf he vs hath gyuen
example of all perfeccyon cholyng the lyf & estate
the whiche is moost worth. Now taketh he human-
nyte / obedyence / penaunce / & pouerte / in shewyng
vs to folowe hym / by the whiche the good crysten
man & true catholyke hym ought to meke / & all
auaryce / blury / rauayne / & symonye / to forsake / &
his propre sensualyte restrayne & reprene. Or elles
the sayth of this artycle is deed þ whiche this werke
bereth not here.

*Humiliavit semet
ipsum factus obediens
usq; ad mortem:
mortem autē crucis
Ad philip. ii.*

¶ Here foloweth the .iij. artycle that is suche.

Qui conceptus est de spiritu sancto . natus ex
maria virgine. And is as moche to saye. I
byleue that the virgyn Marie concyued the soue
of god the fader by the vertue of the holy goost &
bare childe / her virgynyte abydyng always saue
hole & entyre . And this artycle is declared more
openly in the Credo / the whiche a man syngeth

*Qui propter nos
homines & prope mundum
salutem suscepit de
celis & incarnatus*

Parte.

whan he sayth the masse where he sayth that for
the loue & for the saluacyon of humayne nature þ
sone of god the fader descended from the heuens &
toke our humanyte in the blessed glorious & sacred
virgyn Marie by the vertue of þ blessed holy goost
in maynge hym very man / he is comen downe
by humylte in suche wyse that many & almost
all the worlde but that hym reputed as for man/
he the whiche was / is / and shall be very god al-
myghty. Or elles the virgyn Marie sholde not be
a moder yf she had not noursished in her wombe
and borne hym the whiche truly is god. Here is
the hyghnes and perfeccion of the fayth of crysten
men the whiche saynt Peter confessed and auowed
whan he sayd. Tu es christus filij dei viui. Thou
art very cryste the sone of the lyuende god / in that
that he confessed cryste / he knoweth hym man in
that that he called hym the sone of god / he wytnes-
seth verely that he is god. And therefore our loide
hym answereth that auowe that trougt that he
knoweth / that is to knowe humayne nature and
dygne to be in one persone / he shall founde and
sette the trougt of the holy fayth catholyke. The
werke of this attycle after the moralyte / is for to
conceyue the sone of god spyrtyually by the vertue
of the holy goost and of the holy fayth catholyke /
by the meane of the whiche fayth Jhesu cryst enha-
byted within the consciences of the true catholy-
kes / & so excellently that he hymself wytnesleth in
the gospell / the conscience that he receyued by true
fayth ought to be sayd his moder certayne & it is
more noble / more dygne / and more holy thyng to

est de spū sctō ex
maria virgine & hō
factus est. per id
symbolo.

Ego dico tibi qd
tu es petrus & sup
hāc petra edifica-
bo ecclesiam meā.
Matth. xv.

In interiori hōie
habitare xpm p
dē in cordibus ve-
stris. Ad ephē. iii.
Quicumq; fecerit
volūtatē p̄is mei
q̄ i celis ē tpe me-
frat & soror & ma-
ter est. Matth. xii.

The fyrst

*Felici⁹ cepit ma-
ria de⁹ mente p⁹ fi-
de⁹ & carnis assup-
tionē. Ser. aug. li.
de s⁹gi.*

*Honore⁹ h⁹ebis ma-
tristue oib⁹ dieb⁹
vite ei⁹ memor ei⁹
esse debes q⁹ i⁹ q⁹ta
picule passa sit in
utero suo ppter te
Tho. 5.*

conceyue hym sperrytally / than it sholde be to con-
ceyue hy corporally all only . And suche nobles in
one crysten man that is to knowe þe consceyence
is þ⁹ moder of god / no tonge may suffyciently spe-
ke / nor vnderstandynge bylreue comprehendē nor
duely aduertuapll. In this depnes these deuoute &
comtemplatyf sperrytes eachely them ought to pro-
sterne ryght humbly and the holy goost by the whi-
che he maketh suche concepcyon to them shall de-
clare thynges that may not be sayd nor weyten.
Also it is to be noted that humayne nature by the
concepcyon and blessed incarnacyon is honoured &
exalted moche more than nature angelyke in so
moche that god is becomen man and not angell
for to proue and shewe vs his Infynyte loue and
the waye of saluacyon the whiche is obedyence &
humplyte. Also in that that our lorde borne of his
moder / dyde not vnto her any sorowe or payne /
nor yet hurte in makynge her to lese the tresour of
her virgynpte / vnto vs is spgnyfyed and shewed
that no good childe by his yll and synne / ne ought
to wrathe his fader and moder ne them ought to
depryue from honour and obedyence that he vnto
them ought as well by the comaundement of god
as of nature . And therfore our lorde hath wylled
honour vnto his ryght holy moder in heuen and in
erth by suche maner that many crysten men in ly-
ke wyle haue more grete hope to fynde mercy by
meane of the moder than of the sone / and all that
hath he done in geuyng vs example that the sayth
of this artycle is deed that the fruyte of honour be-
reth not vnto his fader & moder.

Parte.

There foloweth the .iiij. artycle that is suche.

Datus sub pñcio pylato crucifixus mortuus
et sepultus. That is to saye. I beleue that
Jhesu cryst suffred deeth & passyon vnder þe bysshop
pylate so as it hath ben sayd before. Here the true
crysten man ought to enforce hym to thynke on þe
lyght of the holy fayth. By the whiche one sayth
these thynges dyuyned & these thyngs past beyng
& to come / what is he that suffred / what thyng he
suffred & endured / & wherfore he suffred. And as
vnto that it is sayd now ynough certayne by these
thynges afore sayd that he the whiche suffred is ve
rily god & man the true lambe. The Innocent of
god of maieste & of bonite infynyte / he suffred sorow
wes in his soule and torment in his body without
nombre & without measure for them that vnto hy
ben the contrarpe the whiche haue done the ylle &
the synne wherof he bereth the payne / of the whi
che he myght no better do / & þe whiche of that they
may not hym worthely gyue thankes / & by them
seluen the whiche he hath agayne bought / and the
whiche were tyally the scrupours of the deuyll &
of synne. And the true crysten man ought to beleue
that the soule of Jhesu cryst vnyed with the dyuyn
yte hath clere knowlege of all thynges past / pre
sent / & to come / by the whiche it behoueth to con
fesse that he seeth all these synnes mortall & other
that euer were or shall be done vnto þe ende of the
worlde. And in as moche that it was the pleasure
& wyll of all the blessed trynpyte that by þe passyon
was the world ryght habundauntly agayne bought

*Nota scdm Bond
uen. 12. di. iii. pp 8
1 d3 concedi qd aia
xpi est omni sciens
loquendo de cog. 12
tione habituali q
est sicut sciencia. no
ast de cognitione
actuali q est sicut
considerare.
Apud dñm mla e
copiosa apd ea re
deptio. ps. 1. 171.*

The fyrst

from eternall dampnacyn. Ihesu cryst suffred & endured partyculer payne for every mortall synne that ever was or shall be done ayens the wyl dyvynne/be it by hym that shall be fynally saved/or by hym that shall be dampned/and as moche grete payne as there was/was due vnto every mortall synne/the whiche thyng surmounteth all vnderstandynge create but only that by þe lycht of the saych we knowe that he that suffred was very god. By the whiche reasonably we consente that yf he had not shedde by sorowe and angurthe but one conly droppe of blood that yf it so were soueraynly it suffyleth for to redeme a thousande worldes/& how be it all conly he hadde gyuen but one droppe of blood. But by the space of two and thyrty yeres and thre monethes he hath suffred and endured as well in the wombe of the virgyn Marie/as also syns þe he was borne in this worlde/labours/paynes/trauayles/in fastynge/in prayenge/in temptacions/in contradiccions/& fynally the deeth the moost greuous/pytous/& dolorous þe herte may thynke. But the naturall folp of herte & of erthely vnderstandynge may saye & ymagen that in this the whiche is here sayd it is impossyble to cōtynue for as moche that he suffred not but in soo moche as man/& not in suche moche as god. Wherfor he myght not suffre but payne infynyte/& full lytell vnto regarde of that the whiche is here purposed/the whiche is an hondred tymes infynyte yf it were possyble to speke it or ymagen. And on the other parte it hath ben sayd that for every mortall synne that ever was or shall be done he hath borne paye

*Tanta est offensa
huius & illius & offensa
huius & illius & offensa*

Parte.

ne suffycent for to repayre the Iniurie done vnto
the maieste dyuine. The whiche Iniurie for euery
synne is infynite for the ranlome of hym the whi
che hath offended. For reason and nature it agree
that in as moche that he that man offendeth is
moost grete / the offence and Iniurie done ayenst
hym is moost grete. Now it is ynough knowen þ
god is of the maieste infynite / by the whiche it fol
loweth that the offence done ayenst hym ought to
be infynite / and by the consequens the payne due
and for to answere vnto suche offence / or elles god
sholde not be true Iuge to dāpne eternally for one
only mortall synne hym the whiche by his defau
te shall not be apen bought by this blessed passion
The answere vnto þ folowynge ymagynacyon / the
whiche alwayes I graunte by the lyght of our holy
fayth þ þ he the whiche suffred is god / how be it þ
he suffred not in so moche as god. Also I confesse
by the first article & these thynges beforaysd þ he
is almyghy as the fader. Also I confesse þ Justyce
dyuine the whiche may not be chaūged or varyed
requyred that after the gylt the payne be mesured
Also I graunt that Ihesu cryst is very redemptor
and suffylance of all the world. Wherfore it be
honed that he the whiche suffred be almyghy that
he may susteyne payne infynite. And sythen that
Justyce vnmoueable requyred suche payne / it beho
ueth that it be offred & payde sythen that it hath
pleased vnto Ihesu cryste ryght partyghely vs for
to by agayne / and that he it may and that Justyce
it requyreth / it foloweth that he hath payed for
vs passyons / sorowes / and anguyshes Infynite.

Secundū men
tū delictū erit pla
gā modus.

The fyrst

Nota. Wherof sayth a deuout contemplatyf that yf the payne that our lord suffred for every one of vs / & for vs in lyke wyse were dyuyded in as many parties as there ben droppes of water in all the sees or in all the worlde . Also in as many parties as euer was of brekyng of grasse / of h leues / of trees of fethers of byrdes / of sterres in the skye / of cornes of the erthe / of men & of women / the humanitye of Ihesu cryste or other naturall man had not borne half a quarter of an houre without deeth one of the moost lytell partes of the payne before sayd so dyuyded. But for as moche that h blessed humanitye as well the body as the soule / be & shall be always vnyed in the dyuynyte in h seconde persone of the blessed trynyte / he may bere & endure by the vertue & myght of the dyuynyte passyons & tormentys without comparyson . And more ouer every true crysten man ought to be certayne h from the houre that Ihesu cryste beganne to suffre this payne. That is to knowe from h fyrst beyng of his blessed Incarnacyon / he see every persone that euer was / is / & shall be in knowlege dyuyn / in the whiche all chynges ben past or to come as vnto vs / ben ryght present as vnto hym / and not oonly he knoweth every persone that hath ben syns / is / or shall be. But with that he hym loued of suche loue / that yf god the fader had vnto hym made suche offere or suche propolycyon at the houre of his deeth. My owne & ryght dere byloued sone. I receyue the sacrifice of your dolour & passyon in the whiche ye be as now for the saluacyon of all them / that haue ben / ben / or shall be / except for suche a man and

In omni loco oculi
dñi replant bo-
nos & malos omnia
munda & aperta sūt
oculis eius Ad he-
b. eos. iiii.

for such a woman unto hym speccyfyenge me or an
other. And unto hym offerynge more ouer / yf ye
wyl not be for the loue of hym or of her in the an
guyllhe of the payne in þ which ye be as now vn
to the daye of Jugement. Knowe all those that ben
present & to come that from that houre he loued so
moche every persone / every poore synner that syns
hath be & shall be that yf yet he sholde be on þ tree
of the crosse hangynge as yet that this present bo
ke was fyrste wyten. That is the yere of grace a
thousande foure hondred thre score & seuen. By the
whiche it appyred þ he there hath ben more than
xv. hondred yeres. And more ouer there sholde be
tyll vnto the daye of Jugement for the loue infy
nyte that he hath apenst vs / before that one erthely
persone what so euer he be were eternally damp
ned by the defeaute of that passyon. And who so hþ
wyl areste in this meditacyon he there shall fynde
pyte / loue / Joye / compassyon / & admyracyn infy
nytly. Here is the depnes of the glorie & the uobles
nes of a crysten man the whiche blyued & knowed
to be in so profoude loue / of his creatour / his god /
his broder / & his loue almyghty that hath wylled
to suffre for hym more than any wyl or may for
hymself. Here every good crysten man sholde thyn
ke & meane deuoutly one tyme on a daye / at the lest
one tyme in the weke & specyally whan one seeth
the precyous body of Jhesu cryst bytwene þ precl
yng handes. for vnto that is institute this ryght holy
sacrament / that is to knowe that we sholde reme
bre vs of his infynyte loue / & of his blessyd passyon
Also the deuoute cōtemplatyf may hym prosterne

Nota tps pillatio
nis huius libri.

Michi autē abste
giolari nisi i cru
ce dñi nři iesu xpi
Ad galatas. vi.

The fyrst

*Per quotienscumque
feceritis in mei co-
memoratione fa-
ciatis.*

*Ad timebis a fio-
re nocturno : a sa-
gitta volate in die
a negotioambu-
lante in tenebris.
sc. ps. xc.*

A questyon.

*Deus nō perimit
his in idipsum. nān.
primo.*

before the ymage of the crucyfix or in an other pla-
ce secrete / or in ymagynge that he is ryally vpon
the mounte of Caluarie & that he seeth the swete
Jhesus hangynge on the crosse syns the tyme befo-
re sayd / that is to knowe a thousande & syue how
died yeres in these paynes & in these tormentes be-
fore sayd / & also that he seeth hym depyng & lang-
guyllhe / for the loue of his swete moder & virgyn
pyteous & sorowfull / & be he ryght certayne & w-
out doubte / that it is for the loue of hym & for to
delyuer hym from eternall deeth / and yf he be not
more harde than any other thyng / he shall falle
in pyte & in admyracyn & he shall knowe clerly
that all that that he may do / saye / thynke / or en-
dure in recompensacyon of that loue / grace & bene-
diccyon is all as nothyng. By the whiche he shal
be preserued from the arrowe or darte of the deuyll
the whiche fleeth ryght peryllously in the mydde
daye and at the houre of none. That is dayne glo-
rye the whiche some tyme surmonteth / for prayer
or holy medytacyons / or for some other good wer-
kes. Also he shall be wyllynge contynually to do
some thynges / as penaunce / prayer / almesdede / or
other holy medytacyons for the honour and glory
of god. But with good herte he may some thyng
saye or ymagen. Yf it so be that by suche loue as
it is sayd / god hath so moche endured for me and
also ryght habondauntly payed the grete payne of
my grete synnes / by what reason or by what Justy-
ce I ought for to abyde subgette vnto these grete
paynes of this worlde and also for to do penaunce
after my confessyon and fynally deye / and after

Parte.

the deth be punysshed by fyre yf I do not here penaunce suffycently on this halfe / where it is soo that god punysshed not the gyltes of his creature by two tymes / in lyke wyse as sayth holy scrpyture. The answer. In all the werkes of god agayne nature humayne there is mercy and Justyce and every of them is infynyte. Now is it so that by synne after the Justyce dyvynne we were Joyned vnto foure maner of dethes. That is to knowe vnto deth of gylte / vnto deth cruelle the whiche is to be dampned or exyled from his herytage of his countrey or to be in seruage / vnto deth of nature & whiche is separacyon of the body & of the soule / and vnto deth of helle eternall. By the mercy of god infynyte / & the merytes of his blessyd passyon we ben delyuered from two maner of dethes / that is from the deth of & gylte of synne / & from eternall deth / by such wyse that we shall kepe vnto Ihesu cryste our redemptour & & we haue hym promysed in baptem. But by the dyvynne Justyce & for our grete profyte we shall abyde subiectes vnto two other maner of dethes. That is vnto & deth cruelle. for we be out of paradysse terrestyall & whiche was our herytage yf synne had not ben / & vnto deth of nature. from the whiche dethes the Justyce dyvynne vs sholde not delyuer / for in so doyng he vs had pryued by a meane for to purchase grete merytes / of the whiche the hyere shall be infynyte. for of as moche as we suffre the more in pacyence and for the loue of god in the exyle of this worlde / our rewarde shalbe & greter in the realme of paradysse & so it appereth & by Justyce we ought to do penaunce

¶ ij

The answer

*Nota qtuor mort
tes. Mortis culpe.
mortis ciuilis. mortis
nature. mortis eterne*

*In paciencia vtra
possidebitis alias
vtra. Luc. xxi. 7*

The fyrst

**Qui vult venire
p^o me abneget se-
metipsum & tollat
crucē suā & sequat
me Mat. xvi. mar-
ci. viii. Luce. ix.**

in this worlde. The werke of this artycle after the
moralte is to haue pacyence & makenes in aduer-
sityte be it synnes of body / pouerte / or losse of goo-
des or of frendes / fortune of tyme. Iniuries / feble-
nesses or temptacyons for of as moche that any
man suffred the more in this worlde in the estate
of grace & in takynge it pacyently for the loue of
god / of as moche he hath in hym the more grete
token of the loue of god & of saluacyon . for as it
hath ben before sayd. The crosse that is to vnder-
stande trybulacyon & aduersityte is the very token
where ben the armes of the kynge Ihesus without
the whiche there shall neuer persone enter in to þ
royalme of paradys. And in as moche that they
ben the more playne & the more grete of as moche
is a man sette in the royalme the more honorably
& the more nere the kynge . Also the good crysten
man sholde take his crosse & hym crucifye in lyke
wyle as þ gospell sayth. And it is none other thyng
ge to saye but that the crysten man sholde resyste
and not folowe & obeye vnto the inclynacions and
mouynges of the sensualityte . And that vnto vs is
sygnifyed in that that we saye. Crucifixus. That
is to saye that our lordc was crucifyed for to gyue
vs example to suffre & endure for the loue of hym
with pacyence. And the poore synner ought not to
dyspayre hym / how be it that the sensualityte com-
playned hym an inpacyent / & that he be inclyned
& passioned to take vengeaunce / or to do a grete ma-
ny other ylles. So that reason hym holde ferme &
stedfast in the fere & loue of god not beyng of con-
sente it for to breke in ferme sensualityte / for as to

Parte.

suffre suche rebellions of the sensualyte is not but
mater to purchale meryte. Also ought þ good crys-
ten man to be deed & buryed with Ihesu cryst, the
whiche is none other thyng to vnderstande but
that he ought to mortefye his membres that is his
sensualyte in hepyng it vnder the rodde & dyscy-
plyne of reason his fyue wyttes of nature that is
to vnderstande the syght, the hepyng, the tastyn-
ge, the sauoryng, & the touchyng. He ought also
to haue mortefyed & quenched in hym the secular
lyf & worldely, & that is gyuen vs to vnderstande
by that that is sayd. Mortuus et sepultus. Our lor-
de deyd in this worlde & was buryed. for other wy-
se the sayth of this artycle is deed the whiche be-
reth not the fruyte of holy mortyfycacyon.

Mortificate mē-
bra vestra.

¶ Here foloweth the .v. artycle the whiche is suche

DEscendit ad inferna. tertia die resurrexit a
mortuis. That is to saye. I byleue þ Ihesu
criste descended in to helle. That is to wyte the
soule vnyed with the persone of the very sone of
god as before it hath ben expownd, and the thyrd
daye arole. The werke of this artycle after the
moralyte is that we sholde by holy and fructuous
medytacyons descende in to helle durynge this pre-
sent lyf, to the entente that thyder we descende not
after the deeth by eternall dampnacyon, the whiche
thyng our lorde vs wolde shewe. for before that he
steyd vnto the heuens he descended in to the helles
The whiche medytacyons the good crysten man
ought to make of the paynes of helle for to clyme

The fyrst

unto the heuens it shall be spoken in the last par-
tye of this boke. Also by this artycle we sholde kno-
we the mylery & ryght grete vykyndnes of humay-
ne condycyon þ we see our lord for the loue of vs
descende in to helle / & for the loue of hym we wyl
not moue in to paradyle. Also we sholde aryle frō
helle / þ is from the estate of mortall synne on the
thyrde dape / that is by contrycyon / confellyon / and
sacrystacyon. fyrst for the loue of god pryncypally
Secondely for the desyre of the gloupe of paradyle
And thyrdeley for to shewe þ grete paynes of helle
& the tormentes that there ben for euer without en-
de . And therefore the sayth of this artycle is deed
the whiche bereth not here this fruyte.

¶ Here foloweth the .vi. artycle.

Ascendit ad celos sedet ad dexterā dei pa-
tris omnipotentis. That is to saye. I byleue
that our lord ascended in to heuen the .xl. dape af-
ter his resurrecyon & sette hym on the ryght hande
of the fader. Here is to be noted þ how be it our ho-
ly sayth is of thyngs þ whiche surmounten the pur-
saunce & capacitye of naturall understandyng / how
be it the conteyned not no thyng impossible nor
contrary vnto reason. And thefore we saye that þ
sone of god descended from heuen by his blessed
incarnacyon & styed in to the heuens by his glou-
ous ascensyon / we sholde haue in vs suche dyscre-
cyon þ we vnderstande þ to descende & to moue as
vnto the mutacyon of the place may not belonge
vnto the diuynyte þ whiche is inuuable & infynyte

Parte.

But we shall vnderstande that the descendynge is none other thyng to saye but hym to shewe & to present in our nature humayne. And in lyke wyse the mouyng vnto heuens is as in regarde of our humanyte in the person of the sone of god the fader, the whiche by the vertue dyuine is lyfte vp aboue all the heuens, that is aboue all creatures. He sitteth on the ryght hande of god the fader, as vnto the dyuynyte it is none other thyng to vnderstande but that þe persone of god the sone is egall to god the fader in maieste, puyssaunce, bonete, wysedom & diuynyte. As vnto the humanyte he setteth hym on the ryght hande of god the fader, that is to vnderstande that he is in rest glorions after his ryght piteous passyon. On the ryght hande, that is in all the souerayne hyghnesse of gloire and of benedycyon that euer man may speke or thynke, & as the bonete and puyssaunce dyuine may geue. For truly Ihesu cryst very man in body & in soule resonable in wyse of persone dyuine is kyng of gloire & of myght egall vnto god the fader & is Iuge of the quyte & of the deed. By the whiche it is well sayd he setteth hym on the ryght hande of god. for by the ryght hande in holy scripture vnto vs is offencymes signyfied soueraynte of gloire & of blessinges in the whiche the blessed Ihesu cryste is in humanyte & in dyuynyte. The werke of this artycle after the moralyte is that the true catholyke the whiche stedfastly byleued these thynges before sayd, ought to haue his herte, his loue, and his desyres on hye / departed from the erthe and from these thynges benethe and transpoyte.

Qui descendit ipse
& ascendit super omnia
celos ut adpareat
omni. ad eph. iiii.

The fyrst

Nolite diligere
mūdo nec ea q̄ in
mūdo sūt. Si q̄dā
lūg mādā nō ē ca
ritas p̄is i eo qm̄
oē qd̄ ē i mūdo cō
cupiscētia carnis
ē & cupiscētia ocu
lor & supbia vite.
Johis.ii.

Ubi ē thesaurus
tu⁹ ibi cor tuū erit
Luce. vi.

Venite ad me oēs
q̄ laborat & onera
ti est & ego reficiā
vos. Math. vi.

Video celos ap̄tos
& filiū hoīs stantē
a dextris stul̄ dei
Act. vii.

Calice quidē meū
bibitis sedere autē
ad dexterā meā et
ad sinistrā nō est
meū dare vobis s̄
q̄dus pat̄r ē a p̄e
meo. Math. xx.

That is to saye that he hath not his loue in pryde
de/in worldely vanyte/in delytes/nor in rycheesses/
but his loue is where his tresoure is/his glorie
and his blessydnes/that is the blessyd Jhesu cryste
very god of loue the whiche draweth all his trewe
louers vnto hym. for no thyng that may be sayd
may not better drawe loue/than dooth an other lo
ue/and therfore he sayth in the gospell. Come vnto
me all ye the whiche ben in labour and in payne
as yf he wolde saye. I labour as you and more
re than you and for the loue of you ryght now I
sytt and reste me. That is to saye. I am in glory
perdurable/ready for to gyue it vnto all theym the
whiche after me wyll labour. These worldely peo
ple labour for the worlde pryncypally / and these
good crysten men labour for the lyfe eternall.
And therfore euery true crysten man beyng in the
labours of this worlde sholde saye by the vertue of
the sayth that that saynt Steuen sayd whan he
laboured in the artycle of deeth & whan he bare the
grette strokes of the harde stones. Video celos aper
tos. I see the heuens open/and Jhesu cryste on the
ryght hande of god the fader vnto whome Jhe
re Joyously the labour of this comentes. And
therfore yf thou haue hungr/thyrste/temptacy
on/trybulacyon/aduersaryes/and contradyccyon
enuyous or other mortall persecucō/beholde swe
te Jhesus/& knowe thou that it is impossyble to go
lette hym at his table the whiche wyll not drynke
of his cuppe/and the whiche holdeth not the waye
that he hath holden. That is for to descende in to
helle as it is sayd / for to styte vnto paradys there

Parte.

where he is. And knowe thou that the sayth of this
artycke is deed & whiche bereth not here this fruyte.

¶ Here foloweth the .viij. artycke.

Inde venturus est iudicare viuos et mortuos
That is to saye. I beleue that the sone of
god the fader shall come to Juge the quycke & the
deed. At his fyrst comynge he came in humylyte &
pouerte / & was of curled men Jugged and reprovied
At his seconde comynge he shall come in gloire &
maieste & shall Juge all the cursyd people. Here a
man may demaunde who that wyll speke to Juge
the quycke & the deed / where it is so that whan he
shall gyue sentence / in lyke wyle as it hath ben de-
clared in the gospell / all good & euill shall be on
lyue. And were. These doctours sayen that whan
he shall come for to Juge at the grete & last Juge-
ment those the whiche lyue than vpon the erthe he
than shall make to deye. And this fyrst Jugement
is called the Jugement of the quycke. And after þ
resurreccyon he shall Juge togyder all them þ whi-
che before the sayd resurreccyon haue ben deed. But
the expolicyon of pope Innocent the thyrde and of
many other / it semeth better to be vnto the purpose
how be it that he agayne sayth not vnto the expo-
sicion before sayd. And that is luche / that our lord
de shall come to Juge fyrste the quycke / that is at
the Jugement partyculer the whiche is done at the
houre of deyth of euery man. for mayster Nycholas
de lyra sayth in many cases in his doctryne that
our lord cometh vnto þ departynge of euery man

*Qui dicitur & be-
niet & nō tardabit
Iustus autē ex fi-
de viuit. Ad co. i.*

A questyon.

The answer

*Statutum ē hoibz
semel mori. Ad he-
breos. ix.*

*Uniuscuiusq; op^o
manifestū erit. i.
ad co. in. iii.
Itē de lyra passū
affirmat. Luce. xii
he. & ap. x. & xii.*

The fyrst

be he good or ylle. Also the pope Innocent sayth that these good men seen hym at the houre of deeth vnto theyr grete Joye & consolacyon in example of a noble espouse the whiche sholde receyue his ryght well beloued & faythfull espouse retournyng from a moche ferre regyon. And the cursyd hym seen vnto ther confusyon / for than they seen the horriblesnes of theyr synnes / theyr infydelyte & theyr vnsyndnes & that Justely they ought to be dampned. And of this apparicyon at the houre of deeth we rede many examples as well of the good as of the ylle. Of the good as saynt Iohn the euangelyst of whome Ihesu cryst hath sayd. I wyll that he abyde so vntyll that that I come. That is to saye vnto the houre of deeth. Of saynt Andrew & of saynt Katherine & of other many we rede that he appyred vnto theym at the houre of deeth. And in lyke wyse appyred he vnto the cursyd / for elles the houre of deeth sholde not be the Iugement partyculer / yf they had not one Iuge / & an other ought not to Iuge fynally these erthely people excepte hym vnto whome god the fader hath gyuen puyssaunce & auctoryte & in heuen and in erthe / that is the blessed Ihesu cryste not all oonly in so moche as god / but with that as moche as man. Moche it is for to do for to brynge often vnto mynde that we all shall be present in persone at the grete Iugement. for no man may thens flee. Also the synnes of the dampned shall be publyshed and manifested vnto Iuges angelles and vnto all them that ben sayued and also vnto the deuyles. Also one shall see the falsenesse of these ypoкрыtes the whiche men

In li. de miseria
sua utilitate condi-
tiois humane.

Sic est volo manere
et donec venis.

Dedit ei iudicium
facere qz fili hois
est. Jo. v.

Et datus est michi
omnis potas in celo & in
terra. Math. vi.

Wende other tynes to hane ben trewe saythfull
and good people. Her false Jugementes and cur-
lyd sentences shall be ryght holely and Justice Ju-
ged. Gyftes promysed feres nor fauoure may not
carpe Justice infynye. Whiche is and shall be
the very Juge of the quicke and of the dede. The
werke of this artycle after the moralte is that e-
uery man sholde take hede of his spyrytuall dede.
in lyke wyse as Jhesu cryste vs hath warned in the
gospell sayenge. Wake ye in your caas, for ye kno-
we not the houre that the Juge shall aryue. And
who so that well hym remembreth of the houre,
he shall neuer consente for to perseuer or for to a-
byde in mortall synne houre nor halfe an houre.
And the fayth of this artycle is deed the whiche be-
re this fruyte the whiche fruyte is the fere of god &
preparacyon to deye well hereth not.

Aliglate qz nescia
die neqz hora dñs
xv. i. Luc. xiii.

There foloweth the .viij. artycle.

Aredo in spiritum sanctum. That is to saye
I beleue in the holy goost. for euery sayth-
full crysten man ought to beleue in one god or in
one dyuynyte in thre persones that is in the fader
in the sone / and in the holy goost. And of this a
man ought not for to doubte or for to knowe or
curiously for to enquire as afore hath ben sayd.
for entendement create is not suffycient ynough
for to comprehend and to vnderstande the myste-
ries of the blessyd trynyte. But alwayes in these
thyngs þ he vnderstanded he hath some replentacion

The first

of the blessed trynyte. for theris not so lytell a creature but that he hath vnyte/veryte/& honre. Also yf he haue admyracyon that one essence of deite be in thre persones of the whiche the one is not the other/as to merueyll how he may haue two natures in one persone/that is in creature humayne & whiche hath in hym nature corporell/& nature spirytuall/that is body & soule/wherof the one is mortal & the other immortal in one self persone. Also every thyng corporell hath thre thynges/that is the length/the largenes/& the depnes. Also in all the worlde there is but thre maner thynges. The first ben spirytuell all oonly/that is nature angelike. The seconde ben corporell all oonly/as the foure elementes. The thyrde ben thynges spirytuell & corporell togydett/that is man & woman. Also in the soule/whiche is vnto the ymage of the blessed trynyte hath thre myghtes. That is to knowe mynde/understandynge/& wyll/& is not but one soule in the trynyte/& the trynyte in vnyte. I beleue than every crysten man & persone of the holy goost to be one dyuynyte/one pynsaunce/one maieste with these persones of the fader & of the sone/& that that make the one of these thre persones as in regarde of the creatyon & of the gouernynge of all the worlde & to glorifye the good & to dampne the euill is made of all these thre without dyfference. The werke of this artycle as vnto the moralte is for to meruayll. for as sayth saynt poule thep in whome the holy goost enhabytet by grace habunden in dyuers gyftes. Some haue grace to speke well & wysely/some other haue vnder-

standinge & knowlege of many thynges that man
may not knowe but by the gyfte of the holy goost
& of prophete. Some other do myracles / some o-
ther such myracles & vertues by humylyte charyte
& mercy in the vertue of the holy goost / the whiche
conuerted / moued / and teched & embraced in loue
these humayne bodys the whiche dyspose them to
receyue it & them gyued spirytual lye by the whi-
che they profyte in good werkes / they fyghe & re-
syste the worlde & the deuyll & vnto theyr inclyna-
cyons sensualles. For in lyke wyse as the earthely
spryte / that is the soule gyuech vnto þ body vnto
it of the fyue wyttes of nature / that is the syght /
the hearynge / the tastynge / the smellynge / & þ tou-
chynge / hym gyuech also power to speke to walke
and to be help in dyuers mysteries & werkes. And
whan it departed from the body he leseth all these
thynges before sayd / & falleth vnto erthe rotten &
retorneth vnto ashes. So moche more excellently
whan the holy goost is in the soule by grace he hþ
gyuech fyue wyttes spirytual / by the whiche the
soule knoweth innumerable thyngs of god & hym
gyuech myght to walke in heppynge the comaunde-
mentes of god & to speke with hym in prayer & to
resyste & batayll in this present lye. And whan by
the gyfte & synne of ony he is departed from þ sou-
le / he leseth the true knowlege of helle & of para-
dys / & falleth by effectyon in loue dysordynate in
to poudre & ashes of thynges earthely / & becometh
fylch synkynge in wordes / in dedes / in laeynges
& thoughtes / & no power well to resyste the deuyll
to kepe the comaundementes nor to do thyng the

b t

Inferes spm cor
v l puluerē sub re-
uertent. ps. c. lvi.

Beati immaculati i
via d ambulāt in
lege dñi.
Item via māda-
cor tuor cucurri.
ps. c. xviii.

The fyrst

whiche is vnto god pleasant & meritorious for to purchase a rewarde in paradys & so we ought to beleue every true crysten man & that þe saych of this artycle is deed the whiche beith not the fruyte of this knowlege.

¶ Here foloweth the .ix. artycle.

Sancta ecclesia catholica. That is to saye I beleue the holy chirche catholyke or vniuersall. Here is to be noted þe holy chirche is as moche to save of all those & them the whiche haue þe blessed holy goost by grace be it in this worlde or in þe other. for in lyke wyse as þe humayne spryte that is the soule vnyeth many & dyuers membres as the heed the feet the handes & the other membres be they grete or lytell in suche maner that there en is but one body humayne & not many. for they haue not but one forme the whiche forme or spryte humayne is alwaye in euery of the membres & ouer all so as hath these phylosophies & wyse worldely men a lytell whyle syns perfyty knowen & declared. In lyke wyse moche more excellently the blessed holy goost vnyeth & vnyfeth all these membres of the holy chirche in one so dygne & so perfyte þe goodnes of þe one be it grete or lytell is þe goodnes of þe other. for by þe vertue of charyte euery man of body mystycall of holy chirche loued his neyghbour as hymself by the whiche it foloweth þe honour the goodnes & the Joye of þe one is the goodnes of þe other. That is þe blessed company that is to knowe the vniuersall chirche is in thre partys. The fyrst is named þe chirche tryumphaut or victorions

¶ Ita & tota in toto
& tota i subest cor-
poris parte.

¶ Baptista doctor
narrat ppli & lau-
dem eorū pñciat
ois ecclesia scilicet .et
cetera .xxx. r.

Parte.

that is these blessed men the whiche ben now in pa-
 radys & here neuer sought degre of merite especial
 for they be vnto the determined. The seconde par-
 ty is named þ church mylitaunt or the þ whiche is
 in batayll / þ be these good crysten men whiche yet
 be in batell of this worlde & may from day to day
 wyne prayse & merite. The thyrde partye be they
 þ be in purgatorie þ whiche be in loue of god / but
 they haue not done penaunce suffycient for theyr
 synnes þ whiche they achyue in the sayd place of
 purgatorie. And for as moche þ every soule whi-
 che is of þ nombre of þ one of these thre compaignes
 vnto þ holy goost by gr. The whiche holy goost is
 one in all & is not all but one only church catho-
 lyke. And lyke wyle as þ members of þ body natural
 do ayde & serue þ one vnto þ other every of them in
 his offyce / in lyke wyle þ members of þ body mysty-
 call of holy church do seruyce þ one vnto þ other / for
 these blessed sayntes praye for them þ whiche be in
 þ batayll & reioyse the of theyr goodnes & of þ con-
 uersacō & penaunce of synes. And they of þ batayll
 þ is of þ church mylitaunt gyue glory & prayse ynge
 vnto god of þ tryūphe & victory of sayntes / & they
 make festes & solempnytes in erthe / they founde
 churches / they gyue rent & trelours in requyryng
 the vnto theyr ayde by deuoute orylons. In lyke wy-
 le they praye vnto god for the of purgatory / & they
 offer sacryfys & almes dedes to allege theyr payne
 And they of purgatory praye for theyr benefactors
 alwel i purgatory as i heuē as they be thys come /
 & theyr prayers pseye grety the of þ batayll of this
 world as it shalbe sayd hereafter i þ treatyse of mery
 b. ij.

*Sancta & salubris
 est cogitatio p de-
 fectis exorare ut
 a peccatis soluantur
 Math. xii.*

The fyrst

The werke of this artycle aduocato the moralite is in thre maners. The fyrst is to kepe the felles of the holy layntes of paradys in prayers in orylons in othe deuocions in requyng theyr ayde and helpe. The secunde is for to praye for theym that be departed. The thyrde is sufferaynly for to kepe hym to be excomyned & departed by mortall synne from so noble a company as is the holy chirche catholyke for it is impossyble þ yf a creature be in þ state of deedly synne & hath the holy goost by grace. And in lyke wyse as they the whiche haue þ holy goost be in nature angelyke or humayne make an holy chirche & a body mystycal as it is sayd. In lyke wyse by some semblance the congregacyon of curyd folke maketh a body mystycall in a chirche the whiche is of god acuryd. And therfore þ sayth of this artycle is deed the whiche bereth not here his fruite.

*Princeps ego sum
omnium timentium te &
custodiencium man-
data tua. ps. xviii.*

*Adm. ecclesie; ma-
lignatus est cum ipso
non sedebat. ps. xlv.*

¶ Here foloweth the .x. artycle whiche is luche.

Sanctorum communione remissione peccatorum.
That is to saye. I beleue the comunyon of layntes & the remysyon of synnes. Here is to be noted that true & saythfull loue maketh all thynges comyn. And for as moche þ holy chirche is vnyed as it is sayd in the loue of þ holy goost euery man hath parte of the goodnes of that othe as well in heuen as also in erthe for the layntes of paradys reioyse them of good werkes & merytorious þ whiche be done vpon the erthe & these saythfull crysten men Joye them moche fructfully of the glory of

Parte.

these blessyd men. Also in the erthe the true catholy
he playned & sorowed of the ylle of his neyghbour
by compassyon & mercy & Joyed hym of his good-
nes & profyte by the whiche it apppyred that he hath
comunicacyon wth the holy sacraments the whiche
vnto them be comyn & synghulerly with the ryght
precious body of Ihesu cryst the whiche vnto vs fy-
gured and represented this vnyon. Also in this
artycle is conteyned the trowgt of all the sacra-
mentes of holy chyrche / in lyke wyse as the doctours
saien specyally in þ^e þ^e is sayd remissionē peccatorū
I byleue the remysyon of synnes for it may none
other wyse be done after the ordynauce dyuynē but
by the sacramentes as it apppyred of baptysme as
it hath ben afore declared & shall be hereafter more
playnely in the treatyse of confessyon. The werke
of this artycle as vnto the moralyte is to haue ho-
nour & reuerence vnto the sacramentes of the chyr-
che & hym prepare & them ensue as the very medyc-
yne of all the lekenesses spyrtyuell conseruatyf of
of strength & of helthe / & augmentatyf of grace &
of benedycyon. The sayth of this artycle is deed
the whiche bereth not here his werke.

¶ Here foloweth the .xi. artycle whiche is luche.

Quoniam resurrectionem. That is to saye. I
byleue that these humayne bodyes shall ar-
ryse. for as saynt Poule sayth in a moment / and
is as ytell whyle as one may close & open the Joye
all good and euyl shall aryse in body and in soule
at this mysterye shall be all those blessyd angel-

Deus dñe resurge
in ī momēto i ierū
oculi ī nouissima tu-
ba : canet ei tuba
& mortui resurgēt
et. Ad corinth. v.

The fyrst

les by the comaundement of god in this lytell mo-
 mente of tyme shall assemble the asshees and the
 doute of all erthely bodyes without that that he
 shall sayle one heere of his hofde/ and that done in
 a moment/ or instant / the blessed Ihesu cryste in
 dyuine nature and humayne shall yelde the pro-
 prie body vnto euery soule them areplynge and gy-
 uynge lyfe that neuer shall haue ende nor depar-
 tyng. But grete dyfference & moche to meruayll
 shall be bytwene the bodyes of them that be damp-
 ned/ & of them that ben blessed. For these damp-
 ned shall be blacke heuy synkyng and horryble/
 and so dysformed that none erthely herte ne may
 thynke it. And by the contrarye the bodyes of them
 that ben blessed they shall haue foure noblenesses
 that is claryte/ impossybylyte/ subtylyte/ and agy-
 lyte/ that these theologists calle / dowers / of the
 whiche shall be sayd in spekyng of the glorie of
 paradys. Man may perswade the tought of this
 artycle by these thynges that we see in nature / in
 arte/ in reason/ and in auctoryte. Nature is moche
 to be meruaylled in a corne of whete or of other
 seed/ after that it shall be rotten by þe vertue or the
 sonne/ & of the moysture and nature of the erthe/
 from the rottennes shall become quych & boudde
 the whiche shall yelde an hygh stalke and a ryght
 and for one corne there shall come an hondred. Also
 so it is seen in the moneth of Apryle one tree gro-
 wyng or an other grete cholen braunche grene w
 leues/ and coured with whyte floures/ and to yma-
 gen the lytell now rotten wherof he procedeth / is
 a mater of ryght grete admiracyon. But folyshe

*Crede qd redemptor
 me vult i nouit
 qmo die sc. Job.
 fiv.*

people ryght serwe so arresle. And the puyssaunce
 naturall of the sonne and of the erthe maketh of a
 lytell come rotten of newe so fayre and pleasaunt
 thyng. Wherfore shall not the sonne of Justyce
 make it that is the blessed Ihesu cryste in whome
 is puyssaunce dyuine & infynyte of the roscennes
 of þ body humayne a more fayr thyng than man
 may thynke. Also we see that of ferne brente and
 put in to ashes man maketh by crafte these ves-
 selles of glasse so fayre so clere and so pleasaunte
 that kynges / popes / and emperours leue cuppes
 malers of golde for to vse the pleasure of the glas-
 se. By the whiche then god the whiche is soueray-
 ne mayster of arte the whiche hath forged the son-
 ne and the mone and the whiche hath made all
 thyng of nought / may he not make of the ashes
 of a body humayne fayre vesselles and full of glo-
 rye shynynge more than the sonne. Also reason vs
 telleth that trewely he the whiche was deed and
 is arysen / he byynge a lyue may a cryste these other
 Also the auctorite of saynt Poule wrytyng vnto
 the Corynthyens sayd. So as Adam by his synne
 is cause of the deyth of all these erthely men. In ly-
 hy wyle Ihesu cryste theym shall aryse all by his
 Justyce. The werke of this artycle as vnto the mo-
 ralyte / is not to fere to deye for the trowth of the
 fayth / and for the loue of Ihesu cryste syns that
 we be certayne that he shall yelde vs body and
 soule in the moost fayrest / moost noblest / & moost
 dygne of dysposycyon without ony comparyson
 than they be now / for they shall be Immortall
 and Impassible. Also we sholde not wayle nor

*Ad grandem fructum
 in cadens i terra mor-
 tuus fuerit i si in so-
 lu manet: si autem
 mortuus fuerit in
 terra fructus afferet. 10
 11.*

*Timetibus deum
 et sol iusticie. Pa-
 lachie into.*

*Itē fabricas est
 aurorem & solem.
 Fulgebunt iusti
 cut sol i regno p-
 cis. Math. 13.*

*Sicut i adam oēs
 mortui: ita i xpo
 oēs uiuificabunt.
 1. corinth. 15.*

The fyrst

*Polite p[ro]fessari
ent ceteri d[omi]ni
hab[er]e. i. ad thesa-
ouice h[ab]it.*

forowde dysordynatly for the loue of our frendes
and kynnefmen syna that we haue saych and ho-
pe for to see other shortly. The saych of this ar-
tycle is deed the whiche bergeth not here the fruyte
of this werke.

¶ Here foloweth the .xij. artycle:

*Dei ē vita eterna
ut cognoscāt te de-
cū deū & quē mi-
seri ier[em] p[ro]ph. Joh.
xvii.*

*Deus nō vidit nec
i cor[inth] hoīs ascēdit q[ui]
p[ro]p[ri]e de[us] dilige-
tib[us] se originaliter
p[er] la. xxiij. i. i. cor[inth]. ii.*

A Iam eternam amen. That is to saye. I
byleue that they the whiche haue kepte the
trought of the saych shall haue the lyfe eternall.
Amen. That is to saye I requyre and desyre that
it so be. Here is to be noted that eternall lyf is no-
ne other thyng to vnderstande for to see & knowe
clerely in blessydnes of paradys by the lyght of
glorpe that h[er]e we see & byleue in erthe in the lyght
of the saych / that is the blessyd trynitye the fader
the sone & the holy goost / & the swete humanyte of
Jhesu cryst / & of h[is] to haue fructiō for euer wout
ende / in body & in soule. The whiche v[er]sion and
fructiō w[ith] the blessydnes is so grete h[er]e ne v[er]-
derstandynge may it thynke nor conge declare / for
so moche that it is a thyng infynyte & eternall as
to haue god in the maner befor[sayd]. And of that
glorpe shall be sayd afterwarde in the ende of this
boke. Also it is to be noted that notwithstandinge
that in this artycle is not made nor exprest men-
cyon of the dampnacyon eternall / of those that
ben ylle / how be it / it is there ynough to be vnder-
stande in that h[er]e man. byleuech that god is the Ju-
styce infynyte the whiche is for to yelde vnto enery
man that that he hath deserued. And therefore

Parte.

sayth Athanasius. They that haue well done after the Iugement shall go vnto lyf perdurable and eternall / & they that haue done ylle to the fyre of helle euerlastynge. And this that is before sayd & wyrtten is the holy sayth catholyke / the whiche it behoueth to be kepte stedfastly & entyrlly vpon the payne of eternall dampnacyon. The werke of this artycle as vnto the moralte is to dyspraise these rychelles, the loue, the gloire, & the felpryte of this worlde in comparyson of the lyfe eternall. For as saynt Gregoie sayth. If we thynke & consyder þ goodnes that god vs promysed in paradys, all the goodes of the ryche shall be lyke vnto vs byle & as no thyng. Also it is to be more curyous & more desyrous for to seche these goodes by the whiche we shall be honoured in þ other worlde infynitly that them of this mortall lyfe the whiche dyspoule vs vnto daunger be dampned eternally. And man ought to byleue þ the sayth of this artycle is deed the whiche bereth not here this werke. By these thynges before sayd it appereth shortly & in generall the substance of the .xij. artycles of the sayth, by þ tought of the whiche euery crysten man is to be ordred & conserued pryncypally in the lyfe contemplatyue, in lyke wyse as by the .x. comaundmentes man is well ordeyned pryncypally in the lyf actyf. These doctours make a questyon, that is to knowe yf euery crysten man the whiche hath age & dyscrecyon is bounden to haue the knowlege of the .xij. or .xiiij. artycles before sayd all in generall as partyculer. The answer. Of crysten man some be in dygnyte or in offyce to teche or to redresse.

*Qui bona egerit
abit i vita eterna.
¶ No mala in igne
eterna. hec est fides
catholica ec. Atha
nasius in symbolo.*

*Si considerem⁹ qd
qda sunt q nobis p
mittunt i colis di
lectis oia q habet
in terris. Ergo.*

A questyon.

The answer

The fyrst

These other in the fayth & in the comaundementes of god & they here be boude to knowe in partyculer thole thynges the whiche they ought to teche vnto theyr subiectes. These other crysten men be of symple & lasse condycyon as the comynalte of the laye people, and vnto them here it suffyled to knowe in partyculer these artycles of the fayth moost comyn/as it is that there is but one god in trynpte of persone/the whiche artycle he may knowe by the comyn maner to make the token of the crosse in the name of the fader & of the sone and of the holy goost. Also they ought to knowe in partyculer these artycles the whiche ben in comyn vlage of the festes of holy chirche/as the Annuncyacion the whiche represented that the virgyn Mary conceived by the vertue of the holy goost. Also the Natyvyte of our lord/the Passyon/the Resurreccyon/the Ascensyon/of whome men make festes & solemnytees in some and certayne dayes euery yere. For it is also as impossyble but that a crysten man the whiche hath wytte and age may knowe suche artycles yf he be not in suche wyse occupied and blynded of the worlde that he dyspraiseth the lauacyon of his soule the whiche thyng is deedly synne. Also he is bounde for to byleue that who so trespasseth vnto his wyttynge any of the .x. comaundementes/is in deedly synne. Of these other thynges subtyle of our fayth the symple laye man ought not but lytell to inquire/but to hym it suffyled to byleue in generall and to haue wyll for to depe in that fayth that our moder the holy chirche byleueth and holdeth. The whi

Patte.

the thyng do lyketh to graunte the fader and the
son and the holy goost. Amen.

Here foloweth the seconde partye of this booke
in the whiche is made mencyon of the .x. cōman-
dementes of the lawe. The fyrst Chapyre.

The .x. cōmaundes
mentes of the lawe.

One oonly god þ shalt lo-
ue & worshyp perfyly.
God i dayne þ shalt not
swere by nor other lyke.
The sondayes þ shalt ke-
pe & serue god deuouly.
Jas & mod þ shalt honor
to thende þ lyue longe.
Noo man þ shalt sle in
dede nor wyllyngly.
Lecherþ þ shalt not do of
body ne of consente.
No mēes goodþ þ shalt
not stele nor witholde.
Fals wytnes þ shalt not
bere nor lye in ony wyle.
The werkes of þ fleshe þ
desyre not but i maryage.
Other mēes goodþ þ shalt
not coueyte to haue iusti



The seconde

Capl'm p'mū

Notor due sūt spe
cies scz necessitat
abolitā: necessi
tat sūt illa q̄ dō in
baptismo p'mittit
scz abjunctiōe di
abolō et pōp'is ei
tenere fidē. serua
re decalogū p'out
p' de cōle. di. iiii.
S'ia her gol. d. i.
do. a do. red. Et ei
chardus de media
vil. xxxviii. di. iiii.
s' directoriū. q' ar
ei. x. xi. Redde altis
amo vota tua. ps.
xlii.

After the treatise of the .xij. articles of the
fayth here foloweth the .x. cōmaūdemen
tes of the lawe. God our fader omnyppotent seenge
& knowynge the lytylnes & fraylte of humayne na
ture he requyret not of vs all enterly the scrupce
that we ought to do vnto hym after the reygne of
Justyce but vnto vs hath gyuen certayne nombre
cōmaūdementes the whiche p' we them kepe & ac
complished vnto hym is suffyled for to gyue vs
saluacyon. And they be named the .x. cōmaūdeme
tes of the fayth the whiche every crysten man hath
auowed & promysed solemply in receyvyng the
baptism. By the whiche sacrament by hymself or
in the persone of his godfaders or godmoders he
renouceth vnto the deuyl vnto pryde vnto pompe
& vanytees of this worlde as it hath ben before
sayd in promysynge & doynge vnto Ihesu cryst
& vnto the holy churche to kepe all the tyme of his
lyf the .xij. articles of the fayth conteyned in the
Credo & also the .x. cōmaūdementes of the lawe.
And this vow here of the fayth & of h' obedyence
is so grete & so solemne in every crysten man that
god nor holy churche ne may with hym dyspense
but that vpon payne of dampnacyon he is bounde
vnto the kynge Ihesus to kepe vnto hym the fayth
promysed doynge hym the scrupce of the .x. cōmaū
dementes. And every persone the whiche hath ma
de the holy vow of baptism & accomplished not
& kepe the cōmaūdementes is a thyng lyke vnto
a tree that bereth no fruyte / the whiche is by the
gospell of god acursyd. Wherfore sayth well saynt
James in his canon that fayth is sayd to be deed

Parte.

the whiche bereth not the fruite of good werke. This werke of the .x. comaundementes the whiche god & nature vs hath gyuen & wyrtten in thre maners vpon our bodies / in so moche that we haue .x. tooes on on our two feet / ten fyngers on our two handes / & fyue wyttes of nature double in theyr organs & instrumentes naturall. for two eyes serue vnto the syght / two eeres vnto the herynge / two noletrylles vnto the sauerynge / two lyppes vnto the tastynge / & two other thynges for the touchynge. By the feet of the body to vs is sygnifyed the delyres & affectyons of þe soule. By the handes the operacyons. By the fyue wyttes of nature all our gouernaunce as well of body as of soule. And therfore our creatour vnto vs hath gyuen & wyrtten the .x. comaundementes in thre places & maners before sayd / doynge vs to knowe that by the .x. comaundementes in all thynges & in all places we sholde be gouerned as well ayenst god as ayenst our neyghbours. We be well ordeyned ayenst the blessyd trynyte the fader & the sone & the holy goost by þe thre the fyrst comaundementes / than is to knowe yf we loue god the fader soueraynly / we take not the name of Ihesu cryste in vayne in ony wyle / & ayenst the holy goost yf we kepe the secretis holely / & in accomplisshynge duely these thre comaundementes we dyspoule vs to receyue of god our blessyd creatour the thre vertues theologies or dyuynes / that is to vnderstande charyte ayenst the fader / hope ayenst the sone / fayth & lpyght of grace ayenst the holy goost. By these .viij. other comaundementes we be well ordeyned ayenst þe vnpyrlyte of our neygh-

The seconde

bours first doyng vnto them good & pleasure in place & in tyme. Secondely keepynge vs in offen-
dyng vnto them doyng bylony or damage. To
do good vnto vs is commaunded in that that we
ought to honour fader & moder. The whiche com-
maundment conteyned and compreheded the seuen
werkis of mercy as well corporall as spyrituall/
the whiche here after shall be declared. To do ylle
vnto his neyghbours may be entended in thre ma-
ners/that is to knowe in dede / in worde / and in
wyll. Also a man may do ylle in dede to his neygh-
bour in thre maners/that is to vnderstande to his
owne persone/vnto his wyf or spouse/and in his
goodes mouable and vnmouable. To do ylle vnto
the very persone of his neyghbour vnto vs is de-
fended by that/that we sholde not do homycyde/
the whiche is the seconde of the seuen commaunde-
mentes. To do bylony or treason of auowtry ayen
his wyf or vnto other persone vnto vs is defended
in the thyrde the whiche is þ shalt not do the synne
of lechery. To do ylle vnto thy neyghbour in his
goodes vnto vs is defended in þ fourth the whiche
is/be in no wyse a theef/a sacryleger/an vsurer/a
symonyer / or a rauener. To do ylle vnto thy
neyghbour vnto hym spekyng Iniurye / or vnto
hym thewyng his synne by euill intencion proce-
dyng of pre or of enuye/vnto vs is defended in þ
fifth by þ þ we sholde here no fals wytnes. To do
ylle vnto his neyghbour of wyll all oonly is vnder-
stande in two maners. The first in couetyng car-
nally the wyf or the doughter / or also the wyf of
the lone or the spouse of his neyghbour/& that vn

to vs is defended in the sixte cōmaūdemēt / whi-
che is he sholde not haue the desyre of lechery. Se-
condely we may offende our neyghbour in despyr-
ge his goodes ouer reason & ayenst Justyce / & that
vnto vs is defended in þ̄ leuēth / the whiche is de-
syre not an other mannes goodes ayenst reason as
it is sayd. And by that it appyred that thre cōmaū-
demētes be ordeyned vs ayenst god & leuen ayenst
our neyghbour the whiche ben ten the whiche is en-
terly the lawe of god eternall / & he that trespassed
in one all only he trespassed all the lawe & synned
mortally / for he leſed charyte the whiche is con-
ſummacyon of the lawe & his ſoule dylpoled vnto
dampnacyon. Pryde ayenst god is defended in the
fyrſt cōmaūdemēt & in the ſeconde. Pryde ayenst
his neyghbour in the fourth. Slouth in the thyrde
Glotony & lechery in the ſixte. Enuye & wrath in
the fyfth. Couetyſe in the ſeuēth & in the tenth.
Than it is to be noted fyrſt that mortall synne
is none other thyng but tranſgreſſyon of any of
the .x. cōmaūdemētes by the whiche it foloweth
that all mortall synne is defended by þ̄ cōmaūde-
ment of god as it is ſayd by the whiche it appyred
þ̄ neceſſyte of true intencion & cleve knowlege of þ̄
.x. cōmaūdemēt to thende þ̄ man may ſhewe syn-
ne & them kepe enterly & merytorpouſly in the trea-
tyſe of the whiche ſhall be holden ſuche ordre.
fyrſte ſhall be ſhewed how he them vnto vs hath
gyuen & wyſten in dyuers maners to the entent þ̄
we ſholde not haue excuſacyon nor doynge them.
Secondely ſhall be pryncypled þ̄ benediccōn to them
that wyll kepe them / & the malediccōn to them the

*Quicūq; aut totā
legē ſeruauerit of-
fendat aut in vno
factus ē oīu reus
Ita primo.
Lex in decē hīs
recludit oīu culpa
nō ampli⁹ q̄ de-
cē verba cohibet.
Greg. li. mo.*

*Finit precepti car-
tas. ad thi.*

*Peccatū ē ſuara-
catio legis diuine
& celeſtiu in obuiā
mādatōy. Pec am
brosius.*

The seconde

whiche fere not to offende them. Thyrdey shall be spoken of euery of them in partyculer as well of that is comaunded / fyrst as of that that is defended consequently.

¶ Here foloweth how god vnto vs hath gyuen the .x. comaundementes in the lyght of our vnderstandynge.

Capitulum .ij.

*Nō facias aliisq̃
tibi fieri non vis.
Thobias. iiii.
Quercūq̃ vult vt
faciāt vobis hoies
he: facite vobis.
Mathei. vii.
Diligēs dñm deū
tuū & primū tuū sicut
teipsum. In his
duobz mādatisto
ta lex pendet & p̃
phete. Math. xxi.
Nō est veni solue
re legē sed adimple
re eā. Itē nisi abū
dauerit iusticia de
stra plusq̃ scribarū
& phariseorū nō in
trabit in regnū ce
lorū. Mathi. v.*

¶ **A**S vnto the fyrste it is to vnderstande that the god of nature hath put & wryten the .x. comaundementes not all oonly in the body as it is sayd / but also in the lyght of the soule / the whiche lyght and reason sayth that a man ought to loue god & his neyghbour / and that a man vnto hym ought not to do / saye / nor wyll / that that a man wolde not hymself to be sayd / done or wylled. And in these two poyntes is compyld all the holy scrypture as wytnesseth Ihesu cryste. Also more ouer them he hath gyuen in wrytynge whan he gaue vnto Moyses the two tables of stone wryten w his owne hande / conteynyng the .x. comaundementes ryght brefly / ryght clerely / ryght easely. Ryght brefly that they sholde not encombre our mynde. Ryght clerely that they sholde not charge the vnderstandynge. Ryght easely to the entente þ man them sholde studey Joyously. Also the blessed sone of god the fader theym vnto vs hath expownded & declared in the gospell by his holy mouth & doctryne / & in example by his holy lyf. By the whiche it appereth that no crysten man haupnge age & knowlege hath no cause or excusacyon that he taketh

Parte.

not & lerneth the comaundementes necessary vnto
saluacyon. And this is as vnto the dyuers maners
of the tradycyon of the .x. comaundementes.

Here foloweth the benedycyons promplyd vn-
to them the which kepe the comaundementes.

As vnto the seconde the whiche is of the be-
nedycyons vnto them the whiche wyl ke-
pe the comaundementes / that is to knowe god pro-
mytted vnto the Jewes rude and carnall / all ma-
ners of goodes temporall the whiche they myght
desyre in this worlde / the whiche may be brought
in to fyue maners. The fyrst is prosperyte in fayr-
te and good lyne. The seconde helth & abundaun-
ce of godes necessary vnto this lyf / as brede / wyne /
and other necessaryes vnto the body. The thyrde
victory of his enemyes. The fourth grete and so-
lempne renowne. The fyfth honour and seynnou-
ry excellent. And in these gyftes and promysles we
se the Jewes abundaunt and moche glorypous dur-
yng that they obeyed vnto god / and in that they
kepte his comaundementes. In lyke wyse as it ap-
pyreth in the auncyente testamente / the whiche in
all thynges were fygured of the newe testamente
and of the estate of crysten people. By the whiche
it behoueth that in lyke wyse as god promytted the
realme and the goodes of the erthe vnto them the
whiche kepe by fere & lytterally his comaundemen-
tes as dyde the moost parte of the Jewes. Also he
promytted vnto all crysten people the whiche kepe
them by true charyte & spyrtyually / not all oonly

Capitulum .iij.

Dis i figura zeta-
gebac illis .i. ad co-
rinth. 2.

The seconde

Salutare sacrificiū ē attendere mā-
dātū dī ē edere ab
omni iniquitate. eccl.
xxxv.

Donec thesauri tu-
um ī preceptis altissi-
mi ē proderit tibi
magis q̄ aurū. eccl.
xxxix.

Verus mandata
mea & viues & legē
meā q̄m pupillā o-
culi. puer. vii.

Sī q̄s diligit me
sermoēs meos ser-
uabit & pater me⁹
diliget eū & ad eū
veniem⁹ & mālo-
nē apud eū facie-
mus. Joh. xiiii.

the goodes beforisayd / but with that in abondynge
the goodes of his grace & benedycyon in this worl-
de / and þ realme & the glory of paradys eternally.
The benedycyons promplyd by the holy scryptu-
re vnto the good & faythfull crysten people & true
obseruatours of þ cōmaūdemētis may be brought
vnto .xij. The fyrst for man may not do vnto god
in this worlde a more certayne sacryfyce for to com-
me vnto saluacyon / for after masses / fastynges / al-
mesdedes / & prayres / man may be dampned / but
after the obseruaūcc of the cōmaūdemētis man
may not faile to be saued. The seconde / for þ obe-
dyence & obseruaūcc of the cōmaūdemētis is the
moost precyous tresour that man may leche in this
worlde. The thyrde / he þ kepeth the cōmaūdemētis
he is in the loue of Ihesu cryst & hath his grace the
whiche is so noble a thyng & no herte may thynke
it. The fourth he hath with hym the fader & the so-
ne & the holy goost / by the whiche he ought to fere
no thyng in this worlde / but the separacyon of þ
company. The .v. he is endowed the broder of Ihe-
su cryst & enherytour of paradys. The .vi. all that
that he demaūded of god the whiche vnto hym is
moost profytable to hym is gyuen in this worlde &
in the other. The .vii. the creatures small & grete
vnto hym ben subgettes & obedyent in that that it
apperteyned vnto his goodnes & saluacyon. The
viii. he may no thyng lele þ whiche vnto hym com-
meth be it prosperyte or aduersyte / but for þ he wy-
neth in prosperyte by attemperaūcc / in aduersyte
by pacyence. The .ix. he receyued þ benedycyon of
god in his prayers & in his werkes. The .x. sayth

saynt Austyn allegynge auctorite of holy scrip-
ture that who so heperth the comaundement may ne-
uer deye an euill deeth in this worlde. The .xi. he
shall be preserved from the deeth of helle eternall.
The .xii. he shall come Joyously vnto the vylon
of god & eternall possessyon of the realme of para-
dise. By the whiche it apperth that of good tyght
they be called his comaundementes the pathe & the
waye by two reasons. The fyrst for as moche that
by the obseruaunce of the comaundementes god com-
meth & descendeth in to vs in geuyng vs grace.
The seconde for as moche as it is the meane by
the whiche we go to hym in glorie.

*Nilhil dulci⁹ & eo
spicere i mandatis
dei. Eccl. xii. in fi.*

Here foloweth the maledycyons of them that
trespassen the comaundementes of god.

The maledycyons of them that trespassen
the comaundementes ben infynyte. How be
it they may somewhat vnderstande by the opposy-
te of þe benedycyons befor sayd. for yf they be not
punysshed in this worlde temporally by the which
punycyon they receyuen true correccyon they shall
be punysshed of eternall dampnacyon. And vnto
many it becometh that they be punysshed in this
worlde and in the other. In this worlde in theyr
lyne fals and accursyd the whiche gyueth vnto the
fader and vnto the moder desolacyon and sorowe.
Also these fruytes of the erthe decay and peryshe
oftentymes by lyghtrynges and tempestes of the
tyme. And that cometh oftentyme by the trans-
gressyon of the comaundementes. Also they vse theyr

Capitulum .iiij.

The seconde

bestes where noman puttes ony. Also they falle in
dyuerse adventures of lykenesses as well spyry-
tuell as corporell. Also vnto them cometh warre/
by the whiche they be pylled and destroyed wyues/
wydowes / children fatherles and moderles / and
mannes blood shedde. Also hongers mortalytes/
and all ocher maledyccyons that may be sayd and
thought. And all that cometh by the rebellyon that
man doth vnto his creatour not keepinge his hos-
ly commaundementes the whiche he hath gyuen
vpon the payne of lesynge goodes meouable and
herytages. By these goodes meouable is for to be
vnderstande pryncypally the grace of god in this
worlde. And by the herytage the realme of parady-
se. Also vpon the payne of lesynge of body and of
soule and to be cōdemned vnto the gybet of helle.
But symple people make here admyracyn for as
moche as they see sensyblly and more comenly that
they the whiche kepe them worste or leste they ha-
ue more of worldely prosperyte than they that ke-
pe them / by the whiche they be the lesse ferefull to
offende god. But suche doubte or admyracyn is
grete & daūgerous defaute of fayth & of true inten-
cyon / for there is not a more greter token of damp-
nacyon than to haue prosperyte worldely & not ke-
pyng the cōmaūdementes of god. And in lyke wy-
se as Ihesu cryste bare the payne of the synnes of
his people wherof he had not done the gylte / so the-
se chosen suffre oftentymes grete aduersytees tem-
porall the whiche cometh for the synnes of them
the whiche go vnto helle / & that haue had theyr se-
lycyte & theyr Joye in this worlde.

Here lagopes no-
stros ipe tulit & in-
firmitates nra
se portauit. psal. c.
liii.

Iustus sepissime pe-
rit p impio. De co-
se. di. iii. ca. In scā.

Parte.

Here foloweth of the comaunders
mentes in partyculer.

As vnto the thyrde poynt the whiche is to
see of euery comaundement in partyculer/
it is to knowe that the fyrst comaundement is to
byleue in god & to put in hym his trust & hym lo-
ue aboue all thynges in seruyng hym deuoutely.
In this present comaundement be conteyned two
thynges/that one is comaunded/& that other defen-
ded. By the whiche it is to be noted that where it
is so that charyte is the ende & the goodnes & con-
summacyon of all the lawe of god. it behoueth to
saye that charyte is comaunded in euery of the .x.
comaundementes/ the whiche is shewed as well a-
yent god as ayent his neyghbour in many and dy-
uers operacyons after the dystynccyon of the com-
maundementes as it appereth here after. The thyn-
ge comaunded than pryncypally in the thre the fyrst
comaundementes is charyte ayent all the blessyd
trynitye / the whiche charyte is shewed by humble
adoracyon & seruyce all oonly due vnto the fader/
vnto the sone/& vnto the holy goost. That adora-
cyon ought to be done of soule & of body/ of soule
he may not do it nor accomplysh the merytoz poullly
yf he haue not true fayth/ hope/& charyte. To the
entente than that symple people may haue some
knowlege of those thre vertues without the whiche
it is impossyble for to come vnto saluacyon it be-
houeth to saye some thyng in shorte & in generall
And for as moche as I haue declared the noblesse
and dygnyte of the fayth in the fyrste treatyse I

Caplm .v.

Finis scripti & ca-
ritas. Ad ept. i.

The seconde

Caritas. reste as now to see of charyte. Charyte is a noble vertue moder & nouryce and lyght of these other vertues / by the whiche man loued god aboue all thynges / & his neyghbour as hymself. That is to saye that for to wyne ony good create / be it neuer so grete or for to kepe hym from the lesynge of it man sholde not do ayenst the wyll and commaundement of god. for every persone that kepeth it for the losse of ony thyng / or the gaynes trespassynge ony of the commaundementes of god / he hath no trewe charyte. And yf before that he synned mortally he were in charyte / he it leseth all hole by the whiche losse he is gretely in dammage. for he the whiche was by the vertue of charyte the sone of god by adopcyon / is made the sone of the deuyll of helle by imitacion and the sone of dampnacion and of perdycon. He the whiche was in beaute spyrtyuall vnto the ymage and semblaunce of the blessyd trynitye is horryble and deformed as a spyrte dampned. He the whiche hadde god the whiche is the good infynyte hath all losse in lesynge charyte. He the whiche was the broder of Ihesu cryste inherytour of paradys and of the holy angels honoured and prayled / is the seruaunt of the deuyll and of mortall synne / and vnto the deth eternall condemned yf by trewe penaunce he be not releued. Charyte is the noble robe & lyght of the weddynge of paradys wherof the soule the espouse of Ihesu cryste is anointed / & without the whiche man shalbe confusedly put out & departed from the company of all those þe be chosen / the whiche hath holden & kepte this boke in lyke wyse as

Quia quibz huc in-
traſti no habes ve
ſe nuptiale. Da
thet. xlii.

De caritas ē & q
manet i caritate i
deo manet & deus
ipſo. Jo. iiii.

Parte.

sayth saynt Johan. Who so hath charyte is with god / & god with hym / and by the vertue & grace of this presence & vnyon of the soule with god & god with the soule cometh the lyf spryтуall. for so as saynt Austyn sayth as þe soule gyuech lyf vnto the body & myght to meue hym & to do his operacōs so god gyuech vnto the soule beyng in true charyte. .xij. fruytes that saynt Poule reherfed / that is to vnderstande Jore spryтуall one peale þe world may not gyue / pacyence in aduerlyte / swetnes / bonite / myte / longanymite / fydelite / temperaūce / continence / & chastite. And for to speke shortly / he þe hath charyte hath all goodnes / & he þe hath it not hath no thyng. And therfore sayth our lord in þe gospel he that loueth god & his neyghbour accomplished all the holy scrpyture / & þe it suffyled vnto saluacion / & by the consequens he þe offended charyte putteth his soule vnto dampnacion. These doctours make a questyon yf a man may well knowe of hymself / or of an other yf he haue true charyte. The answer is þe a man may not knowe by the waye of nature / but well by þe reuelacion of god as haue had some holy persones. The whiche thyng is not profytable or necessary of the comen lawe to chende that we be alwayes in fere & in mekenes. And therfore sayth holy scrpyture no man knowed it / that is to knowe by certaynte humayne / yf he be in the loue or in the drede of god. But ony may knowe by some correctours as Saynt Bernarde sayth. fyrste whan the persone hath dyspleasure of his synnes & of his cursyd & wycked lyf for the loue of god. The seconde whan he hath

*Sicut aia est vita
corpus ita deus est
ta aia. Aug. 4. li.
conf. et.*

*Nullus dñm deū
tūc: prīmū tūc
tūc tēpū. In his
duobz mādaris to
ta lex pendet & p
phetic. Ps. xxi.*

A questyon.

The answer

The seconde

**Imoꝝ dei nunq̃ ē
otiosus opatur ei
magna s̃. grego.**

**Qui ex deo ē ubi
dei audit. Jo. viii**

Superbia.

ferme purpose for to kepe hym from synne mor-
tally in tyme to come. The chyrd whan he syn-
deth hymself redy & Joyefull in vlynge good wer-
kes. The fourth after some is whan a man here
wylfully hereth the worde of god / for the gospell
sayth that they the whiche ben of goddes partye he-
ren gladly to speke of hym. And it is a lyke Juge-
ment of them the whiche in redynge or in herynge
thynges of deuocyon & proufytable vnto the soule
fynde lauour & enioye them in theyr spyryte. This
noble vertue of charyte shewed hym in these good
crysten men without forth / he knelynge & Jopny-
ge his handes in berynge honour & reuerence vnto
the holy sacramentes vnto the relyques & ymages
of sayntes / not oonly that a man ought to worshyp
the ymages nor to haue hope in þ̄ sayre moie than
in the foule or vyle. for that sholde be ydolatre
but a man ought to bere reuerence for the honour
of the holy sayntes the whiche they represent / who
me we sholde knowe for as moche as god theym
hath approued by myracles / by vertues / & by holy
lyf. Also we sholde bere honour & reuerence vnto
the prelates of holy chirche the whiche ben the ad-
mynystratours of the sacramentes. And who soo
doth the contrarie by pryde or by malyce is not the
true childe of the holy chirche. The thyng defend-
ed in the fyrst comaundement is pryde ayens god
& all maner of ydolatre. The synne of pryde is
comytted in foure maners. The fyrst is whan the
persone byleueth to haue the goodes of the grace of
nature or of fortune of hymself & not of god. And
that cometh whan the persone is vnkynde ayens.

god of the sayd goodes not yeldynge hym thanks
 & mercies. The seconde maner of pryde is whan
 the persone byleued well to haue all goodnes of
 god/ but he that vnderstanded that it is by his me-
 rytes pryncypally/ whiche thyng is outragious &
 presumpcyon detestable ayenst god. The thyrde is
 in auauityng hymself to haue þ goodes spryтуell
 or temporell the whiche man hath not/ as yf it we-
 re to haue connyng vertue or deuocyon. And in so
 doyng / it is arrogance/ iactance/ & ypocresye as
 vnto regarde of the goodes spryтуell/ and vayne
 glorie as vnto the regarde of the goodes outwarde
 As be the goodes of fortune. And that pryde is she
 wed in gownes in furies with sleuys with syde lap-
 pes or plyted/ in cuttynges dysgysled of dyuers fa-
 cyons/ some naked vnto the sholders or all moost
 vnto the pappes/ in doublettes/ in cotes/ in gyrde-
 les/ in chaynes/ in rynges with precyous stones/ ex-
 cedyng & not apperteynyng vnto the estate of the
 persone/ nor vnto the honeste of holy crystendome
 And there in he may haue so grete & notable exces
 & affeccyon so dyslordynactly that it is dedely synne
 And that may come in all estates/ be it grete lytel
 or meane. The fourth maner of pryde is/ whan þ
 persone appeteyted dyslordynactly/ to appere excellēt
 aboue thesē other/ be it in connyng/ in beaute/ in
 strength/ rychesse or other goodes. And of that pro-
 cedeth errour/ ambycyon/ vayne glory/ inobedye-
 nce vnto his souerayns/ rebellyon/ synngularyte/ in
 abplymentes/ in wordes/ & in oppynyons/ partynas-
 cyte/ dyscordes/ noyses/ contencyons/ debates/ flaū-
 dies/ & dysplysons. The whiche thynges sometyme

Eusebi' in episto-
 la de obitu Hiero-
 nymici excedit i
 indumentis vel aliis
 mūdi h' ornamentis
 superflue & notabili-
 ter peccat: p'tra ca-
 ritate primi dāna-
 bilit & deū offēdit
 & mortaliter & nisi
 penitēdo se corre-
 xerit & talia superflu-
 a resecauerit: cū
 diabolo & angelis
 ei' in sēpiternū in
 eternū vadis.

The seconde

be mortall synne / or venyall / after the dyuersyte of
the circūstances. As oftentymes & as many as pry
de is cōmytted by delyberacyon & fully consented /
it is dedely synne in foure maners befor sayd. And
of all these thynges he ought to examen þ person
after his estate & his callinge / be he secular or of re
lygyon. Here foloweth of ydolatre. Ydolatre de
fended in the fyrst cōmaundement is cōmytted in
fyue maners. The fyrst is that of the paynems þ
whiche worshyppe the deuylles. The seconde is of
the fals Jewes the whiche yet abyden Ihesu cryste
& receyuen the antecryst. The thyrde is of the lara
ralyns the whiche worshyp Mahonde heretyke &
dampned. The fourth is the fals ymagynacyon of
these heretykes be they crysten men or other þ whi
che ayen laye vnto þ sayth of holy chirche the whi
che is gouerned of the holy goost. The fyfth is of
these fals crysten men / & is cōmytted in thre ma
ners / that is to knowe by pryde / by couetyse / & by
lechery. And vnto these. iij. maners may be brough
te all other maners of synne. And so it foloweth /
who that synned mortally loued not god his crea
tour perfectly. And for as moche as the lecherous
man loued to be honoured & playsted dysordynatly
the couytous man loued his rycheſſe worldly / and
the lecherous man his pleasure carnally / ayen the
prohybycyon and defence of god his creatour / they
make theyr god of these thynges before sayd. for
loo as these doctours sayen / the thyng that ony
man loued soueraynly / that thyng is his god.
By the whiche it appyareth that the ydolatre of
these euill crysten men proude men / couytous

Hoc a quolibet colit
qđ p̄ ceteris diligi
tur. Augustinus.
Itē Ambro. Qđ
asp̄ amat hoc illi
de⁹ ē. De luxurio:
ſis multi ei abulāt
qđ ſepe dicebā vo
bis nūc autē ſc̄lēs
dico inimicos cr̄i
ſtis xp̄i qđ ſinto in
teris⁹ qđ de⁹ ven
ter eſt. Philo. iiii.
De auaritia. Auari
tia ē ydoloy ſerui
t⁹ que ſimulacroy
Loynt. iiii. Itē nō
potēſſ deo ſeruire
& mānōne. ma. vi.
De ſupbis Leuita

Parte.

men/and lecherous men / is more to be dyspyled/
 than that of the paynems / and of larralyns the
 whiche well consyderen the hyghnes of the lawe
 of Ihesu cryst/ & the unkyndnes of these euill and
 unfaythfull crysten men. Take hede than the syn
 ner that wyl examen his consyence in the whiche
 is pryncypally his loue/ his thought & his desyres/
 and yf he fynde that there be ony thyng worldly
 accuse hym as a fals traytour unkynde and an
 ydolatre. Also in lyke wyse he ought to take hede
 yf he hath ben impacynce of the Jugementes of
 god/as of the deeth of frendes/ of the losse of goo
 des/ of pouerte/ of malyce/ of defamyng/ of war
 re/ or of other trybulacions. for as saynt Gregory
 sayth / there may not come ylle of payne in this
 worlde as hen these thynges abouesayd / where as
 it is by the wyll and ordynaunce of god. Now it is
 soo that of the ordynaunce and Jugement of god
 may no thyng procede but that it be good & well
 done. By the whiche it appyareth that who so mer
 uayled dysordynatly of a thyng well done/ is none
 other thyng than to contrary & to take god & his
 operacions/ordenaunces & Jugementes/ the whiche
 thyng is blasfemyng horryble & detestable. Here
 than ought the persone to take hede of the synne
 of murmuracō/ of impacynce/ & of dyspayre. Al
 so vpon this comaūdment he ought to examen hys
 of all fals byleues/as of sorceryes/ of wytynges/
 of characters/ of inuocacōs/ of deuylls/ of diuina
 cyons/ of folyshe byleues/ vnto þe regarde of the cō
 stellacōs in þe whiche þe childe was borne/ of þe son
 ge or cryeng of ony byrdes or metyng of some best

thā the rex sup oēs
 filios iugbie. Job
 xli. Amos .iii. Nō
 currit malū i ciui
 tate qđ nō fecerit
 dñs gmiūne.

The secande

Also yf he be arrested in ony dreames in byleupinge that for the dyuersyte of dreames to hym shal come Joye or desolacyon. Also yf he put trust vnto these bookes reprinted/as is the science the whiche is called of the arte inuocatoria or other/in these thynges there may be mortall synne after the qualyte of the persone & the malice of the caas & in other dyuers maners the whiche sholde be to longe for to telle/as these doctours them distyncten & determen. Also here the persone ought to take hede yf he haue made ony vowes the whiche by forgetfulness/by negligence or by malice he hath trespassed. Also yf he hath made a vowe a thyng vnfylfull to do/or in lettynge of more gretter good/as woman shal make vowes not to keme them/or not to washe them/or not to spynne on some dayes/the whiche ben grete supersticions & folysh. And it is to be noted that these bysshoppes/or thole vnto whome they haue gyuen auctorite may chaunge the vowes of theyr subgettes for some good causes & reasonable. Excepte the vowe of chastyte/of relygion/of of pylgrymage vnto saynt James/of Rome/& of Iherusalem/the whiche vowes aperteyne all oonly vnto the puyssaunce apostolycall with other yf it please hym them to retayne. Also it is to be noted that as oftentymes as the persone breketh his vowe without Juste & reasonable cause as oftentymes he synned mortally. An example/who so had auowed chastyte/& after maryed with intencion to accomplishe the werkes of maryage synned mortally in maryenge hym. Also the fyrste tyme that he accomplished the dede of maryage he synned mor

Nota.

Parte.

tally ayen. Also as oftentymes as he accomplis-
shed the dede of maryage by his request he synned
ayen mortally. An other thyng it sholde be yf at
the request of the partye she yeldeth the deuour of
maryage ayen her wyll assoyled. Soo may a man
saye of fastynges and other thynges that a man
hath auowed.

Here foloweth the seconde comaundement the
whiche is suche.

Thou shalt not sweare by god in vayne nor by
none other thyng. In this present comaun-
dement is some thyng comaunded & y other defen-
ded. The thyng comaunded is to accomplishe our
vowes Justely & lawfully & to kepe the trowth of
the fayth & our holy baptem/ vnto the whiche we
haue taken & receyued the name of Jhesu cryste or
of a crysten man the whiche is a vayne thyng yf
we accomplishe not the werkes of a true crysten
man/ in kepyng fayth/ trowth/ & lawfull for the
loue of god pryncypally. Of the trowth of y fayth
hath ben before sayd in the treatysle of baptem/
wherfore of that vertue it luffyled as now. The
thyng defended pryncypally is that a man shall
not sweare for no thyng/ that the thyng the whi-
che is fals be true/ or that the trowth be fals/ for in
that he is forl wome. And yf it were in Iugement
ouer the dedely synne it sholde be infamye & boude
to restytucion of the damage the whiche of it co-
meth/ & a caas comenly reserued vnto the bysshop.
Also here ben defended howryble othes & detestas

h ij

Caplm. vi.

Qui dicit se nosse
deū & mādata ei⁹
nō custodit men-
daciū est. Joh. ii.
Cauete frēs men-
daciū qz oēs q a-
māt mendaciū fi-
lii sūt diaboli.
Nō solū i falsis v-
bis s; etiā i amula-
tis opib⁹ mēdaciū
est. Mendaciū nā
q ē xpianū se dice-
re & opa xpi nō fa-
cere.
Mendaciū ē sacer-
dotē ep̄m vel cleri-
cū se p̄titeri & tra-
riū huiusmodi opa-
ri. hec amb. xii. q.
v. ca. Cauete. In
autētica col. vi. vt
nō luxu. gtra natu-
rā & ne uret p ca-
pillos neq; p aliqd
hmōi neq; blasphe-
met in deū &c. hec
in lege ciuili.

The seconde

Vir mltū iurāre
 plebi iudate et
 si discedet a domo
 ei plaga. eccl. xiii.
 Itē math. v. Ego
 aut dico vobis nō
 iurare onino et.
 Itē ia v. Ante oia
 tēs mei nolite iu-
 rare neq; p ce. nē
 q; p terra neq; ali-
 qd cū iuramētū.
 Si aduertādū ē q
 iurādū tēs hz
 comites dītātē: iu-
 diciū iusticiā. Si
 aut illa de fuerint
 nequa iuramētū
 est sed purū. xxi.
 q. ii.

ble / as ben by goddes deth / by his vertues / by his
 passyon / by his heed / by his woundes / by his bely /
 or cursynge hymself and geuyng hym to the des-
 uyll / & other inuencions in the whiche many cry-
 sten men be more to be behated than Jewes or sar-
 rasyns . And they ought to be punysshed after the
 lawes as thrcues and moidres / wherof is grete de-
 faute in them that sholdc remedye it / & do it not.
 Also here offended peryllously those the whiche as
 at euery worde & for no thyng were by my sayth
 by god / by our lady / & so of other othes / the which
 custome is moche peryllous . And of that cometh
 oftentymes that for a penny of marchaundysse or
 a lytell ware the seller and the byer forswere them
 by ten or twelue tymes / in the whiche it apppreth
 that after these thynges theyr synne excedeth that
 of Judas. And of that abulyon of swerynge sayth
 the holy scripcture that he the whiche swereth of-
 tentyme shall be fulfylled with iniquyte / & shall
 not longe abyde without the punysshment of god
 vnto the transgressyon of that comaūdemēt ben
 brought the brykynge of vowes & of maryage / the
 reuelacyon of secretes of an other vnto his grete
 damage and preiudyce . Also in lyke wyse synnen
 they that swere to make a thyng the whiche is
 synne or Iniuste of hymself & yet they do it worse
 in it accomplisshynge. Here is defended pryde ayen
 god also as in the fyrst. And that is shortly as vns
 to the seconde comaūdemēt.

¶ Here foloweth the thyrde commaūdemēt the
 whiche is suchē.

Thou shalt kepe the holy dayes in doyng
 holp werkes in the whiche vnto vs is some
 thyng comaunded & the other defended. The thyng
 comaunded is charyte the whiche is shewed in
 halowynge. fyrst hymself in hatynge all dedely
 synne. And secondely in halowynge the solemnyte
 of the holy sondaye & of other festes comaunded
 The whiche is done in reknowlegynge god of the
 benefytes of the creatyon by souerayne pynsaunce
 of the redempcyon by his souerayne wysdome of
 glorie that he vs promysed & that he vnto vs hath
 purchaled by his souerayne bouite. Also in examy-
 nyng his consyence of euill thoughtes & wordes
 & of euill werkes for to make a lawfull confessy-
 on in place & in tyme. Also in occupynge hymself
 in holy medytacions praylynges prayers & ory-
 sons in heryng masses & sermons. In occupy-
 eng hymself in the werkes of pyte & of mercy be
 they corporell or spyrytuell. Of the whiche werkes
 shall be sayd moze here after. And in soo doyng
 duely man seched augmētacyon of goodes as wel
 corporell as spyrytuell & pryncypally the vertue of
 hope the whiche procedeth & is purchaled in y^e sou-
 le of a crysten man by the consyderacyon of bouite
 & lybaralyte of god & by y^e propre werkes good &
 mercyfours of the persone in lyke wyle as reher-
 sed the mapster of y^e sentences. And without suche
 consyderacyon man may not haue true hope. The
 lybaralyte of god & the bouite ayen nature humay-
 ne appyareth infynctly by that that is sayd in the
 treatys of the artycles. But with this consydera-
 cyon & lybaralyte of god it behoueth that we con-

*Spes ē certa expe-
 ctatur future bea-
 titudinis ex meritis &
 grā dei pueniens
 Sine ei meritis ali-
 quid sperare nō possit
 p̄scriptio dei potest
 ex vii. q. iii.*

The seconde

*Carissimi si cor no
stru no reprehende-
rit nos fiducia ha-
bem^{us} ad deū ut de-
qd petierim^{us} acci-
piamus ab eo qm
mādata ei^{us} cultu-
dum^{us} .i.10.iii.*

*Desiderios a ves-
ta i vesperis oibe
neratione decreui
m^{us} obseruari^{us} ab
oi illicito ope absti-
nere ut i eis mine
mercatū fiat neq
placitum neq ad
mortē vel ad penā
aliq iudicis ec. ex
tra de fe. Des. xv.
q. iiii. c. l. ii. s. iii.*

lyder our lyf & our werkes. for yf the lyf be confer-
med vnto the cōmaūdementes of god / we ought to
hope stedfastly that the Justyce dyuine vs shall re-
warde after that it aperceyved vnto the lyberalyte
of his dyuine maieste. And yf our lyf & our wer-
kes ben other / that is to knowe that they be con-
trary vnto the cōmaūdementes of god / & vnto the
vowz made vnto baptem / that sholde be presump-
cion & not hope / to wene for to come vnto saluacy-
on. By hope a man hath myght & strenght ayen
the trybulacyons and aduersytees worldly / and
bryngeth a man vnto saluacyon. Also it is to be
noted that so as there is one fayth infused and put
in the soule by the vertue of god. In lyke wyse the-
re is an other founde by study / doctryne / and pre-
dycacyons of holy scripture. And also a man may
saye after these doctours that he may well haue in
the persone two maner of hopes and of charyte /
that is for to knowe / infused / and purchased / and
this suffyled as now of the thre vertues dyuine /
that is fayth / hope / and charyte. Here foloweth
that the whiche vnto vs is defended they ben worl-
dely werkes and scruples / feyres / marrettes / ple-
dynges / & all other occupacyons corporall the whi-
che may lette vs from the thynges beforayd. The
which thynges ought to be vnderstande whan these
sayd thynges be accōplyshed by couetyse & auarice
worldly. for in the caas of necessitye or some lytell
thyng a man may do almesdede or charyte wout
cōtempte of h^{is} cōmaūdemēt of god & of holy church
a mā may do some of h^{is} sayd thyngs wout synne spe-
cially whā a mā had herde masse & do his deuour

Parte.

ayen god. for a man sayth comenly that charyte & necessyte hath no lawe. In that comaundement is defended slouth the whiche is an heuynes & nopaũce to do well / to saye well / & to occupye hym selfe well. This synne hath .vi. braunches as declared saynt Gregory in the .xxxi. boke of his moralles / that is to knowe malycie / rancoure / dyspayre / pusillanimyte / vncleennes / & euagacyon of thoughtes. Malycie is taken here for a maner of ymagynacyon of ylle ayen these holy persones the whiche warned these slouthfull people to do well / & they it disdayne in theyr courage. Rancoure is to shewe suche indygnacyon by some taken outwarde. Pusillanimyte is to flee the werke of counsell & of perfeccyon or fere to take laborous werkes. Vncleennes is a slouth & lacholnes to accomplyshe the comaundementes of god. Euagacion of thought is to gyue & occupye hymself with talkynges in solyssh & vayne langage / & to brynge hymselfe here & there vnprofytably or to chaũge his courage from one thyng vnto an other. Dyspayre is somtyme synne ayen þe holy goost / wherof there are .vi. maners contraryous vnto the .vi. operacyons the whiche the holy goost maketh in the soule the whiche is in the estate of grace. The fyrst operacyon is that he gyued hope of the mercy of god / & ayen that grace is properly dyspayre as it was in Layn & in Judas. And that cometh whan the persone displeueth & holdeeth that for penaunce / or for prayer that he doth / god wyl not pardon hym / the whiche thyng is ayen þe infynyte bonte & mercy of god. The seconde operacyon of the holy goost is to gyue an

De pigricia.

The seconde

holly fere of god in the soule. And ayen that grace is presumpcyon the whiche is in such wyse to presume of the mercy of god that y person despised & mystaked his Justyce/as ben a maner of synners dulled the whiche answered vnto them that them re prouen that god hath not made them/for to haue them lost. The thyrde operacyon of the holy goost is to gyue & teche the holy trouth necessarye vnto saluacyon. And ayen that grace is impugnacyon of trouth the whiche is whan the persone of certayne malysce ayen sayth vnto the trouth of the fayth & of the comaundementes in dyspyngne hym to proue the contrarye vnto the trouth. The fourth operacyon of the holy goost is to gyue ayde vnto the soule by grace dyspyne. And ayen that grace is a dyspleasure of spyrityuell goodnes & of the grace of his neyghbour in repugnyng by certayn malysce vnto the honour of god/and the vnyon of the membres of holy chirche. The fyfth operacyon is to gyue vnto the soule true correccyon of his synnes. And ayen that grace is obstynacyon & purpose neuer to repente hym of his synne & he is named synally impenyent. The sixt operacyon of the holy goost is to haue a ferme purpose neuer to comytte thyng that is contrary vnto the honour & holy wyll of god. And ayen this grace is obstynacyon & ferme purpose not to leue or departe hym from y pleasure that he hath in his synnes/as pryde/couetyse/& lecherie. And it is to be noted that these .vi. maner of synnes besaysd be sayd intempestible/ but not in such wyse but that god may them well pardonne yf the synner wolde do penaunce. for

Parte.

as saynt Austyn sayth, there was neuer so grete a synner but that he ought to haue hope of his saluacion in as moche as god hym hath gyuen lyf. But they ben named intempestybles for as moche that full fewe arysen & with grete payne. And to þe entente that a man may lyghly reforme & comprehend the .vi. graces of þe holy goost & the .vi. synnes contraryous they be reputed in luche forme. Dyspayre ayen hope, presumption ayen the fere of god, impugnacion of the trowth ayen the knowlege of þe trowth, dyspleasure of goodes spirytuell ayen ayde by the grace of god, beyng in purpose to do no penaunce ayen contricyon of his synnes, beyng in purpose alwayes to contynue in synne, ayen þe purpose to absteyne hym. And this is shortly as vnto the thyrde comaundement.

¶ Here foloweth the fourth commaundement the whiche is luche.

Thou shalt loue thy neyghbour as thyself, & pryncypally thy fader & thy moder. In this present comaundement vnto vs is some thyng comaunded, & the other defended. The thyng comaunded is charytable to bere honour and reuerence & to do seruyce with herte & with worde vnto our lordes, and pryncypally vnto fader & vnto moder, the whiche thyng ought to be vnderstande generally & specyally. Specyally it ought to be vnderstande of the fader & of the moder naturall, also of the spirytuell, as ben the pope, the byshop, and the curate. Generally they be vnderstande of

Capitulum .viij.

The seconde

the kynge / of duke / of erle / of baron / of auncyentes
& of them that gyuen good example by theyr lyfe
and doctryne & consequently they folowe that cō
maūdemēt ayeen all the sones and doughters of
Adam & of Eue the whiche were our fyrst frendes
we sholde honoure in theyr lygne / that is in our
biedern & systern in nature hamayne. By the whiche
it apppreth that in lykwyle a the thre & fyrst
cōmaūdemētes of the fyrst table of the lawe ta
ken vnto Moyses we sholde worshyppe duely by
fayth / hope / & charyte ayeen the fader / & the sone /
& the holy goost. Also this fourth cōmaūdemēt
the whiche is the fyrst of the seconde table / contey
ned in hym vertuously the .viij. werkes of mercy /
of the whiche is made mencyon in thyrd partye
of this present booke. It conteyned also these .vi.
other cōmaūdemētes & whiche folowen the whiche
vnto vs be ordeyned duely ayeen the vnyuersyte
of our neyghbours the whiche ordynaūce kepte &
accomplyshed vnto vs ben necessarye / the four
vertues cardynalles / that is to knowe prudence /
force / attemperaūce / & Justyce / the whiche techen
and adressen hym & his neyghbour vertuously and
morally. Prudence & force ben for to eshewe yre &
enuye. Prudence & attemperance for to eshewe glo
tony & lechery. Prudence & Justyce for to eshewe co
uetysle. Prudence is a moche noble vertue the whiche
dylcerned bytwene good & ylle / and the grette
with the lytell / and the lytell ylle with the gretter.
By the whiche also a man chesed the good & fled
the ylle. This vertue chesed more looner the gret
ter good than the lytell / for as nothyng dylcerned

Prudencia.

Parte.

well the whiche chesed not well. By the whiche it is for to knowe that prudence consydered thre maner of goodes / & thre maner of ylls / that is to knowe the lytell the grete & þe souerayne. These lytell goodes ben they of this worlde. The grete ben they of the soule. And the souerayne ben they of glorie. They than the whiche haue prudence in the lyght of charyte chesen the goodes of the soule / as ben these noble & merytorious vertues / by the whiche they come vnto souerayne goodes in glorie. But prudence carnall & worldely and deuyllish chesed the lytell goodes of this worlde / & leled the souerayne / & is brought vnto souerayne ylle of helle. Justyce is a noble vertue by the whiche a man gyued vnto every man that that is his. That is to knowe in generall / vnto god obedyence / vnto his neyghbour innocence / vnto hymself clenness of conscience. Innocence is to do nothyng vnto his neyghbour that he wolde not vnto hymself to be done. In lyke wyse as by Justyce a man doth well & pleasure vnto his neyghbour / by innocence a man keepeth hym from offendynge hym. force is an other vertue by the whiche a man undertaketh to do or suffre for the loue of god these thynges stronge & harde. As yf it sholde be to do grete penaunce to entre in to relygyon / to pardon grete offences / to ouercome his propre inclynacions / to suffre Injuries & passyons. Attemperaunce is a noble vertue þe whiche putteth meassure in all these other vertues. and without maner & attemperaunce no vertue is parfyt. Also attemperaunce gouerned the persone in his lyue wyttes of nature / & restrayneth & putteth

*De plenitudine carnis
moys. 2. ad rom. 11.
No ei est ista sapientia
deserta delectanda
des terrenis aialis
& diabolica. Ia. 11.*

Justicia.

fortitudo.

Temperancia

The seconde

measure in all sensuall appetyte. And this is shordly of the foure vertues cardynalles. The thyng pryncypally defended in this comaundement is pryde & rebellyon ayen our neyghbour / & specyally ayen our souerayns / in lyke wyse as it hath ben sayd in the fyrst comaundement. Ayenst this comaundement ben pryncypally these childern / whiche ben harde in herte / rude in wordes / & frowarde in werkes ayen theyr frendes & souerayns. And yf there be mortall excres they ben of god accusyd by sentence of dyuine scrypture. for fyrst they sholde dye & be stoned of all the people after the auntyent lawe. Also they come comenly to grete pouerte and mysery by the Juste Jugement of god. Also they ben persecutours of theyr childern. Also they lese all good renowne & be in hatred with all the worlde. Also and furthermore they ben in gylte of the synne of the transgressyon of all the lawes / that is to knowe of nature / of dyuine scrypture / and of lawe Canon / & the lawe of wyse / in the whiche lawes is comaunded & enioyned the honour of the fader & of the moder. By the whiche it behoueth for to conclude that who so doth the contrary is worthy of eternall dampnacyon. Also yf they do not theyr deuour ayen theyr frendes that ben deed they offende this comaundement / and ben worthy of grete punycon temporall & spyrytuall. Also those the whiche mocken with these auntyentes / or the whiche bere not honour vnto the people of the chirche synghulerly for the honour of theyr offyce and dygnyte / and also vnto the noble people & Justyce secular for as moche as god suffreth and gnyeth

Maledictus q̄ nō
honorat patrē suū
et matrē suā. deu
ter. xxvii.

Item eccle. iii. q̄ ma
le fame est q̄ dere
linq̄t patrē & ē ma
ledict' a deo q̄ ex
asperat matrē Si
genuerit hō filius
etumacē & pternū
q̄ nō audierit ipe
rū patris vel ma
tris dicet semor
bus ciuitat' et. & la
pidib' obuiet eū
ppus. deu. xxi.

Qui nō dat ppis
loco & tpe dicet
bi in fine discede
maledicte et. Ma
thet. xxv.

Parte.

pyssaunce vpon theyr subgettes / they trespassen
this commaundement mortally or venially after
the causes and circūstaunces of the offence the whi
che they comyette / of the whiche shall be seen in the
creatyke of confession. Also it is here wel to be noted
that the children owen vnto theyr frendes many
thynges / that is to knowe loue of herte / honour in
wordes / puruauance of thynges necessarye / scrup
ce and obedyence / supportacyon in theyr defautes
and pacyently for to endure yf they gyuen or may
be any persecucion / and he that doth the contrary
may not be partye the obsecrptour of this com
maundement.

*Ergo & forciōi &
nō reddidit parēti
bus qđ de iure de
betur eis.*

¶ Here foloweth the .v. cōmaundement the whi
che is such.

Thou shalt see no man / in this cōmaunde
ment vnto vs is some thyng cōmaunded
and the other defended. The thyng cōmaunded
is charitably to socoure our neyghbour in kepyng
ge hym vnto our power in place and in tyme that
he renne not or falle not in any of the four mas
ner of dethes the whiche folowen. for as for to co
me vnto saluacyon it is not all oonly requyred ney
ther to see / be / kille / or do any other dyspleasure
vnto his neyghbour / but it behoueth of necessitye
of the cōmaundement of god to do vnto hym pleas
sure in tyme & in place in preseruyng his lyfe / &
in defendyng hym from the deth. for we sholde
not in any maner wyse what soo euer þ it be / to be

Capit'm .ix.

The seconde

Vita naturalis.

Iniustely the cause of the dech of our neyghbour. As vnto the chyngge defended is to be noted that there be foure maner of lyues/ & by the consequent foure maner of deches. for dech is none other thyng than the separacyon of lyfe. And for as moche as there ben foure maner of lyues/ in lyke wyse a man may fynde foure maner of deches. The foure maner of lyf is lyf naturall/ lyf in substaunce temporal/ lyf in helth corporall/ lyf in renowne spirytual. The lyf naturall is vnyon of body & of soule. Than vnto the lyterall lens/ by this comaūdemēt is pryncypally defended manslaughter/ that is to be the causer/ by dede/ by counsell/ by comaūdemēt/ by wyll/ or other wyse of the dech of an other vnto thy wyttynge by wyath/ or by ylle wyll/ and wout ordie of Justyce. Aynst this comaūdemēt do these prynces & theyr counsellors the whiche by couetyse or tyrannye meouen wartes & bataylles/ the whiche they may not do Justely without fyne condycyons. That is to knowe Juste auctoryte/ good & pyteous affeccyon in hym þ̄ whiche is Jugged/ the whiche batayll and warre he ought to do. Good intencion & certayne condycyon in hym or them the whiche puttesh the warre in execucyon/ & that they vnto whome he maketh warre be worthy of punycyon. Aynst this comaūdemēt doo they the whiche by theyr couytousnes put them in warre/ for they haue noo good & ryghtfull intencion. Also the people of the chirche be not of condycyon that they sholde excercyse mortall warre/ & to make effusyon of humayne blood. for in so doynge they sholde be irreguler & indygne of þ̄ sacramēt

of hym the whiche hath comaunded that a man
 holde loue his enemyes. Also ayeu this comaunde-
 ment synne men & women be they in maryage or
 other wyse the whiche by theyr fleshely & dyssordy-
 nate unplecyon & curyd governynge or also by
 malice or unto theyr wyteynge ben p causers that
 a woman lefeth her fruyte & that it cometh forth
 ded. Also as unto the lyf of substance temporall/
 ayeu that comaundement do those the whiche pyl-
 len & stele taken awaye or wholde from an other
 for as moche as is in theym they take from theyr
 neyghbour the thyng the whiche unto hym is ne-
 cessarye & where with he sholde susteyne his lyfe/
 by the whiche as unto that they be p causers of his
 dech. And of this sholde well take hede these aduo-
 cates worldly & grete pleders the whiche oftenty-
 mes make the poore synple for to lese meouables
 and herytages as ben poore wydowes/childern fa-
 derles and moderles & other. for suche theues pyl-
 lers ryally may be sayd mordres in as moche as
 they stele and take awaye from the poore people
 theyr substance and goodes of the whiche they
 myght haue theyr luyng. Also they the whiche
 by defaute of charyte lete these poore people deye
 for hongre or in pryson by defaute of theyr ayde/
 whan they may and sholde do it. Also as unto the
 lyf of helth corporell/ayeu this commaundement
 do they the whiche stryuen and stryken ayenst the
 ordynaunce of Justyce in hurtynge any persone/
 and in puttyng hym from his good helth. Also
 as unto the lyf spyrytuall/ayeu this commaunde-
 ment done those the whiche hate theyr neyghbou-

Vita substan-
 cialis.

Vita sancta/
 tis corporis.

Vita spiritua-
 lis.

The seconde

Vita naturalis.

Iniustely the cause of the dech of our neyghbour. As vnto the thyng defended is to be noted that there be foure maner of lyues/ & by the consequent foure maner of deches. for dech is none other thyng than the separacyon of lyfe. And for as moche as there ben foure maner of lyues/ in lyke wyse a man may fynde foure maner of deches. The foure maner of lyf is lyf naturall/ lyf in substance temporal/ lyf in helth corporall/ lyf in renowne spirytual. The lyf naturall is vnyon of body & of soule. Than vnto the lyterall lens/ by this comaundement is pryncypally defended manslaughter/ that is to be the causer/ by dede/ by counsell/ by comaundement/ by wyll/ or other wyse of the dech of an other vnto thy wyttynge by wyath/ or by ylle wyll/ and wout ordre of Justyce. Aynst this comaundement do these prynces & theyr counsellors the whiche by couetyse or tyrannye meouen warres & bataylles/ the whiche they may not do Justely without fyue condycyons. That is to knowe Juste auctoryte/ good & pyteous affeccyon in hym þ whiche is Judged/ the whiche batayll and warre he ought to do. Good intencion & certayne condycyon in hym or them the whiche putterh the warre in execucion/ & that they vnto whome he maketh warre be worthy of punycyon. Aynst this comaundement doo they the whiche by theyr couptousnes put them in warre/ for they haue noo good & ryghtfull intencion. Also the people of the chirche be not of condycyon that they sholde excercise mortall warre/ & to make effusyon of humayne blood. for in so doyng they sholde be irregular & indygne of þ sacrament

of hym the whiche hath comaunded that a man
 sholde loue his enemyes. Also ayeu this comaunde-
 ment spene men & women be they in maryage or
 other wyse the whiche by theyr flesshely & dysordy-
 nate indylerecyon & curlyd gouernynge or also by
 malys or vnto theyr wyttynge ben p causers that
 a woman lesech her fruyte & that it cometh forth
 deed. Also as vnto the lyf of substaunce temporall/
 ayeu that comaundement do those the whiche pyl-
 len & stelen taken awaye or wholde from an other
 for as moche as is in theym they take from theyr
 neyghbour the thyng the whiche vnto hym is ne-
 cessarye & where with he sholde susteyne his lyfe/
 by the whiche as vnto that they be p causers of his
 deeth. And of this sholde well take hede these aduo-
 cates worldly & grete pleders the whiche oftenty-
 mes make the poore simple for to lese meouables
 and herytages as ben poore wydowes/childern fa-
 derles and moderles & other. for suche theues pyl-
 lers really may be sayd morderes in as moche as
 they stele and take awaye from the poore people
 theyr substaunce and goodes of the whiche they
 myght haue theyr lyuynge. Also they the whiche
 by defaute of charyte lese these poore people deye
 for hongre or in pryson by defaute of theyr ayde/
 whan they may and sholde do it. Also as vnto the
 lyf of helth corporell/ayeu this commaundement
 do they the whiche stryuen and stryken ayenst the
 ordynaunce of Justyce in hurtynge any persone/
 and in puttynge hym from his good helth. Also
 as vnto the lyf sperrytuall/ayeu this commaunde-
 ment done those the whiche hate theyr neyghbou-

Vita substan-
 cialis.

Vita sancta/
 tis corporis.

Vita spiritua-
 lis.

The seconde

*Qui odit fratrem suum
homicida est. i. i. 10. iii*

*Nō licet nobis in-
terficere quemq̃.
Ro. x. viii.*

*Qui me tradidit
tibi mai⁹ peccatū
habet. Ro. xxi.*

res/or the whiche by coueytousnes or of euill dys-
policyon desyre the deeth of an other. for holy scryp-
ture sayth who so hated his neyghbour is a man
kyllyer. Wherfore it is to be noted that manslaugh-
ter is comytted somtyme in courage and wylly all
only/and not as in dede outward. Somtyme it
is comytted of dede and not of wylly. Somtyme of
dede and of wylly togyder. An example of the fyrst
The Jewes by theyr Ire and enuye by counseyll
and wordes put the sone of god the fader vnto deeth
without touchynge hym with theyr handes/so as
it appyareth by the gospell/in that that they sayen
it is not lefull vnto vs for to put no man to deeth/
in alledgyng the holynes and Justyce. And al-
wayes the blessed sone of god sayd vnto pylate/
Thole the whiche me haue betaken vnto the/
that is for to vnderstande thole byllhoppes / scrys-
bes/and the pharysees/haue more greuouly syn-
ned than thou. The whiche oftentymes hadde ma-
de shedde his precyous blood by the torment of fla-
gellacyon . By the whiche Ire and enuye may be
so greuouly that they may be compared vnto man
kyllyers. So ought a man vpon this commaunde-
ment to examen hym of his synnes the whiche fo-
lowen in a shorte declaracyon. And fyrst of enuye
Enuye after saynt Gregory hath fyue braunches
That is for to knowe hatred of herte / susurracy-
on / detracyon / for to enioye hym of ylle / and for
to be loy of his neyghbours welfare. Susurracy-
on is for to speke curlyd langage by malpce for to
put noyles in some persones. Detracyon is for to
speke curlyd langage for to take from his neygh-

Parte.

bour his good renoune or good name. And ryght
often in these two maners there is dedly synne &
dampnable/and suche people may not be alloped
without ferme purpose for to restore his neyghs
bour vnto his good name and fame. for as sayth
holy scrypture. A good name is more worthe than
myllions of golde & of syluer/and as oftentimes
as he hath taken from any man two pens or fyue
shellynges he may not haue absolucyon without
restytucyon of dede or in purpose. And for as mos
che the counseyll of the wyle Salomon is/that as
with detractours no man kepe company with wor
des. for not all oonly to speke detraccyon or lulur
racyon by hate or by enuye of his neyghbour. But
with that to prouoke or for to be the cause or hym
for to reioyse that suche langage is spoken or wyl
fully it hereth it is a grete synne and a dampnable
And as sayth a glose vpon the margen of this wy
tynge that by this synne of detraccyon well nygh
all the worlde is dampned/and that we may con
iecte. for I suppose that many confesse them of
that synne / how be it they make no restytucyon.
And for to see the remedye in that caas there ben
many confessours vndyscrete in allopyng to lygh
tely. This fals and accursyd synne is comytte too
me tyme in puttynge ylle on his neyghbour the
whiche is not true/or whan it is true but by wordes
a man it byleued/or whan it is ylle it is secrete a
man it shewed ayens the ordres of charyte / or so
whan a man sayth that the thyng the whiche of
hym is good hath be done in cursyd intencion. So
me tyme in holdynge his pease of the goodnes of

Wher? & nome be
na & duntre mte.

The seconde

*Lurā habe de bo-
no noī: hoc ei ma-
gis pmanebit tibi
q̄ mille magni ppe-
ciorū thesauri. Ec-
cli.*

De ira.

his neyghbour by enuy / and in all maners there
may be deedly synne & dampnable / for it is ayenst
charyte in takynge awaye or in mynysshynge the
good name of his neyghbour. Of the whiche lath
holy scripture that every man ought to have gree-
te herte & desyre of his good renouue & name. for
who so leseth good renouue leseth the loue of tho-
se the whiche hym loueth the whiche is incompa-
rable. Also by the occasyon to do many good dedes
& so it is by suche cas many tyme of shame by the
whiche he dyspoled hym to all ylle. And vnto that
it is trewely sayd that he hath more gretter payne
for to be helyd of the wounde of the tonge than of
the stroke of sworde. And this lustyled as now of
the synne of enuy. Here foloweth of Ire. Ire is a
synne dysordinate to auenge hymselfe vpon any
persone by any waye and maner ayenst reason and
the ordynance of Justyce. And it is ayenst the lo-
ue and charyte that a man ought for to haue vnto
his neyghbour / and by the consequens it is mor-
tall synne of the whiche proceden many braunches
after as saynt Gregory sayth. That is to vnder-
stande / indignacyon / ymagynacyon of hym to be
auenged / clamour in wordes / blasfemyng ayenst
god & his sayntes / debates & oppressions. These
dyuers maners of Ire may be also vnderstande. for
Ire may be shewed only in courage & in wyll wout
shewynge it outwarde. And these be the two fyrste
braunches / the first is indignacyon & ymagynacyon to auen-
ge hym. Where suche Ire is not all oonly in hym wyll /
but so that it is shewed in wordes / & in this ben vnder-
stande the other two braunches / that is clamour

and blasphemynge of god & of his sayntes. A man
may also ouer these curlyd courages & these wyt-
lred wordes procede vnto the dede / as to bete & to
stryke / or to mysentreate in speche / & other dyuerse
maners / & in that ben compyled these two other
membres / that is debat & impropetacions. And in
all these braunches there may be dedely synne after
the affectyon / delyberacyon / & other circūstaunces.
Of tentyms also it is but denyall synne vnto the
whiche dyfference he ought to take hede of the con-
science of the persone by the meane & aduysment
of a sage confessor. Of this synne of yre proce-
deth somtyme derelyons / sulurracions / detraccons
& also to curse / the whiche thynges may be mortall
synne or denyall synne after the rote & intencion
wherof they proceden. And for to kepe hym f this
passyon of yre procede not vnto mortall synne he
ought to warne the persone in two maners after
saynt Gregory. fyrst in consyderynge f Iniuries
as well of wyll as of worde done vnto god & vnto
sayntes / the whiche thynges they haue sustred in
grete pacyence. for they knowe well that he were
impossyble to be saued f whiche hath not pacyent-
ly endured. The seconde remedy is that god & his
sayntes enduren more of vs without takynge ven-
geaunce of our synnes the whiche we can neuer do
of our neyghbour / for ony Iniurye that we knowe
to be done. And this is shortly as vnto the fyfth
comaundement.

¶ Here foloweth the .vi. comaundement the whiche
is such.

The seconde

De gula.

Thou shalt not be lecherous. Here vnto vs is
some thyng comaunded & that other de-
fended. The thyng the whiche vnto vs is comaū-
ded is charytable prudence by the whiche we haue
purchased sobrienes and attemperaūce. By the ver-
tue of prudence we purposen the delyttes spyrtyual
vnto the temporelles and carnalles. By this ver-
tue of attemperaunce the creature reasonable kee-
peth hym from to moche drynke and from to mo-
che meete / and also from all dysordynaunce sen-
suall touchyng the synne of lechery. The thyng
defended ben two synnes morfall / that is glotony
and lechery. The synne of glotony is comytted in
many maners. fyrste in etyng at an houre not
dewe without appetyte before that the meetes ta-
ken ben dygested / wherof cometh many sykneses
the whiche greuen the body and the soule. Secon-
dely by to moche grete desyre for to haue bought
precyous meetes the whiche some tyme perternyeth
not vnto the estate of the persone. for for to make
dyspence in meetes the whiche appertaynen not
vnto the persone is a greuous synne. Thyrdely
for to ete to haboundauntly by the whiche nature
is greued / the whiche is content with a lytell and
complayneth hym of to moche. fourthly not kee-
pyng honest maner as for to ete to hastily / the
whiche thyng is called deuouryng. And fyfthly
in the maner of the preparacyon of meetes with
to moche grete herte / of saltes / of spyrtyes / of de-
cocyons / and of confectures. Of that synne co-
men many curlyd bowes or braunches after saynt
Gregory. That is to knowe gladnes dysordnat

Parte.

wordes carnall vnboneste/exces of dyuers langages/vncleannes of body/plyndrynge of the ententement. In all these braunches may he haue so grete exces þ he shall falle in dedely synne. Drunkenness may come in thre maners without synne/with venyall/and without mortall. An example of the fyrste. Some persone knoweth not the vertue of the wyne and hath grete thurst and drynked after his thurst/it may be that he shall be dronke. Secondly. I put caas that the persone knoweth the strength of of the wyne/how be it he weneth not þ it hym sholde surmounte/for that he hath not ben accustomed/and it may be venyall synne all oonly Thyrde it may happen that some knowen the myght of the wyne & by experyence of þ incouenyent & þ he is accustomed to be dronken/but he loued better to obeye vnto his apetyte dysordynatly than to kepe hym from the inconuenyences / and than he synned mortally. for vnto his wyttynge he is proued of blage of reason & greued his body & his soule/& hym dyspoled to all ylle in lyke wyle as a true sobre & abstynet dyspoled hym vnto the grace of god & vnto the clerenes of þ intendment. And this is vnto the synne of glotony.

The synne of lechery hath seuen maners/ That is for to knowe symple fornyccacyon/auoutry/coynage/sacrilege/defloracion/voylacyon/and the synne of sodomyte or ayen nature Symple fornyccacyon is bytwene two persones the whiche be not the one ne þ other win þ sacramēt of maryage/nor in þ estate of virgynyte/of lygnage/

The seconde

of gossypiede/in holy ordres nor in the dome of cha-
styte. Auoutry is whan the one or the other or both
tweyne ben marped with the other partye. In this
whan the one or the other ben of lynage or of any
affynyte/or gossypiede. Sacrylege whan the one
or the other ben in holy ordres/or haue made auo-
we solemply of chastyte. Defloracyon whan the o-
ne or the other or both tweyne be virgyns. Dyola-
cyon in rauysshynge whan by force & vyolence be
the wydowe/virgynne/or marped is knowne car-
nally. The synne apenst nature & sodomyte is co-
mpted in many maners. for the persone reasona-
ble ought to knowe that god & nature defended al
maner of touchynges lecherously/in the whiche a
man kepeth not the ordenaunce & the maner/& the
partyes or membres the whiche ben requyred by
reason for to receyue lygne/& so moche the wors is
is/whan a man is dysordynate be it in maryage
or other wyle in touchynge hymself or an other/or
best by dylony & foule pleasure carnall. Who so is
culpable of suche synnes may well ynough under-
stande his caas by this maner of speche. for other
wyle as in generall this horryble synne ought not
to be wyrtten nor openly preched. But the dyscrete
confessour may well from the lytell vnto the more
grete after the qualyte & circūstaunces of the syn-
ner come vnto the knowlege of the caas / & after
to shewe vnto the synner the horryblenes of þ syn-
ne the whiche is so grete that he ought to be puny-
shed after the lawes for to brenne in the fyre / for
as moche as this synne cryed afore god vengeaunce
for of that cometh hongres/warres/mortalytees/

pestilences / & perdycons of reames as wytnessech
these holy scriptures. By this synne pryncypally
was the dyluue in the tyme of Noe / & all the woul
de deyed except .viij. persones. Also for these same
synnes felle in to depnes Sodom and Gomorre
& thre other Cytees. And now of late ben as ma
ny of ylles comen / and cometh / & shall come that
no man them may wyte or nombre. It happened
also as wytnessech saynt Gregoie / that the lecher
ous persone lesech the clerenes & lyght of vnder
standynge / & so he is without constaunce / without
consyderacyon takynge / without true hope of the
delytes of paradys / and in one affectyon & loue
dysordynate of this present worlde / & of hymself /
for alwayes he wolde lyue in the stynche of his syn
ne. By the whiche it happeneth often that suche le
cherous people dyspayre them whan the houre co
meth of theyr departynge / & so they goo vnto the
deeth eternall. And this is as vnto the synne of le
cherie & for this the .vi. comaundement.

There foloweth the .viij. comaundement the whi
che is luche.

Thou shalt do no theeft. In this comaunde
ment vnto vs is some thyng comaunded /
and the other defended. The thyng comaunded
is charytable prudence in the lyght of charyte / by
the whiche we haue consyderacyon of the greete
dyffERENCE the whiche is bytwene the goodes ether
ly and the goodes of glorie. By this dyfferece and
knowlege we dyspraye and repute as nought all

m. i

Capitulum .xi.

The seconde

De auaricia.

selfe worldly in comparyson of the very bleſſed
ſydney. And in lyke wyſe by this conſyderacyon
we ben enclyned & induced to do Juſtice the whiche
the is none other thyng as now / but for to yelde
vnto euery man that that vnto hym apperteyneth
as it hath ben ſayd before & ſhall be more playnly
in ſpekyng of reſtytucyon. The thyng the whiche
the is defended by the comaundement is the ſynne
of couetyſe. Couetyſe is an appetyte dyſordynate
of goodes tranſytoyre & temporall what ſoo euer
they be. This ſynne is comytted generally in thre
maners / þ is to knowe in gettyng to moche buy-
nyngly / in retaynyng to ſtreitely & in dyſpendyn-
ge to ſcarſely. And for as moche ſayth ſaynt Poule
that the coueytous man is an ydolater & a ſcrup-
toure of the deuyl. Wherefore it is to be noted that a
deuyl named Mamona made vnto the coueytous
man .vi. comaundementes. The fyrſt is that he ke-
pe well his golde & his ſyluer or other goodes. The
ſeconde is that he leſe not in his handes. The
thyrde is that he increaſe them from daye to daye
The fourth is that he gyue no thyng in almeſſe
nor other wyſe. The fyfth is that he lene not nor
doo nor pleasure / for in ſoo doyng he putteth his
goodes in peryll. The ſixte is that he ſhall reſtray-
ne hymſelf & his houſholde from meete & drynke
for to ſpare his goodes. Of this ſynne cometh &
procedeth ſeuē doughters or biauanches after as
ſayth ſaynt Gregoꝛye. That is for to vnderſtan-
de treaſon / fraude / begglynge / periurynge / rauay-
ne / deſyꝛous for to gete / hardynes of body agens
the poore and many other euylles. Here is deſcri-

Parte.

ded all euyl marchandise/euyl laborynge and
werkis to sayn hym in his Journey/and to selle
fals wair for good. I put caas that the seller hath
ben dysceyued in byenge them for good / for one
dysceyued ought not an other for to dysceyne. Here
is defended theefe/blaspy/rauayne/symony/sacry-
lege/fals spekyng/fals swerynge/and generally
all decepcyons openly or pryuely / by the whiche a
man maketh the losse of an other his owne or els
that a man wolde not reasonably vnto hym to be
done. Also all contractes and other thynges in the
whiche it behoueth for to make restytucyon of the
whiche shall be treated in partyculer in the fourth
partye. And this is in generall and in short as vn-
to the .viij. comaundement.

¶ Here foloweth the .viij. comaundement the whi-
che is such.

Thou shalt bere no fals wytnes. In this co- Capl'm .xij.
maundement vnto vs is some thyng com-
maunded / and the other defended . The thyng
whiche is comaunded is the contrarye and the op-
posite of that the whiche is defended. To bere fal-
se and curlyd langage is contrarye vnto charyte/
the whiche we sholde haue ayenst our neyghbours
By the whiche it appereth that it vnto vs is com-
maunded to sape well to magnifye and to exalte
the good and the honour of our neyghbours and
in praysynge god charytably in place and in tyme/
the whiche thyng we accomplyshe by the ver-
tue of prudence & of force illumyned with charyte/
m ij

The seconde

for so doyng & despyng the good & honour of
our neyghbour to be our honour / in lyke wyse as
requyret the vertue & nature of charyte / the whiche
is to loue his neyghbour as hymself / & the whiche
maketh all goodes to be comyn. Than by good
prudence we shall exalte & augment our welch &
our neyghbours. And by that vertue of force we
hym sholde purchase good and honour in beryng
hym good wytnes in place & in tyme & in defens-
dyng hym to our power & his good renowne. And
this is in short as vnto þe thyng comāūded. The
thyng defended / is fals wytnes. That is to saye
curlyd langage procedyng of Ire & of enuye / & in
lyke wyse as Ire & enuye ben defended in the .vi.
comāūdement pryncypally in as moche as the shew
we them by werke / in lyke wyse they ben defended
in the .viij. in as moche as they if shewen by curlyd
langage. for as a man may noye his his neygh-
bour in dede / in lyke wyse a man may noye hym in
worde. And they that may not of dede oftentymes
they do it by curlyd langage / þe whiche is comytte
in dyuers maners. for as sayen these doctours &
the holy scripatures in the operacyon of the tonge
is the deeth or the lyf. And therefore wolde the bles-
syd holy goost hym shewe & appyre in the lykenes
of tonges of fyre for to gyue vnderstandyng that
yf the tonge be not purged and gouerned of the
holy goost / it is an harde thyng but that it be go-
uerned of a curlyd spyryte. That is the deuyl the
whiche by the meane of the tonge serpentynously
puffeth all humayne lynage vnto perdycon / and
the whiche gouerneth and ledech theym that ben

In manib⁹ lingue
moys & bira.

Parte.

replete with Ire and enuye / and them aydech with
theyr tonges as with glaynes cuttyng. And ther-
fore sayth the psalmyste / that the tonges of syn-
ners is the glayne of the deuill / sharpe and full of
venym. And after these doctours .xij. synnes proce-
den of the tonge / the whiche may be mortall or ves-
nyall after the dyuers circumstaunces and intens-
cyon of the synner / as ben blasphemynge / pcrius-
rynges / lesynges / boostynges / murmuracons / de-
traccons / wordes carnall and vnhoneste / folythe
langages / talkynges / Jangelynges / and many o-
ther euylles the whiche ben shewed / as wytnessech
the conscyence of suche people to be horryble and
detestable. for as our lord sayth by the wordes of
a persone a man may some what haue knowlege
and Juge of the wyll and of the conscyence. Of de-
traccon of dyuers maners for to lye and of fals
wytnes in Jugement shall be spoken in the fourth
partye. And this is in generall and in short as vn-
to the .viij. comaundement.

*Lingua eorum gladi-
us acutus. ps.*

*Loquela tua ma-
nifestum te facit.
Mathei. xxi.
Qui de terra e de
terra loqr. Io. vi.*

There foloweth the .ix. comaundement the whiche
is luche.

Thou shalt not desyre an other mans wyf /
And in lyke wyle the wyf sholde not desyre
the man / thas is to knowe by cursyd concupys-
cence. But well may the one the other desyre with-
out synne by good and Juste affeccyon of marya-
ge. In this present commaundement vnto vs is
some thyng commaunded / and the other defen-
ded. The thyng commaunded is the vertue of
m. iij.

Capitulum .xiiij.

The seconde

chastyte and clennes of spyrte and of wyll in the vertue of holy charyte/that is to knowe for the loue of god and of the saluacyon of our soules/the whiche vertue of charyte we sholde haue and procure as well in vs as in our neyghbours. And vnto that we may come by the vertue of prudence and of force after the maner of forme declared in the .vi. commaundement. The thyng defended in the sixte is all concupyscence by consent dyspoled out of maryage. and I put caas yf that suche curlyd ylle wyll is not shewed outwarde in effecte neuerthelesse nor withstandyng yf it soo be / it is deedly synne. for as our lord sayth in the gospel Who so euer hath concupyscence carnall of the woman / or the woman with the man with consente dyspoled offended the commaundement of god. By the whiche it foloweth that all vnhoneste kyssynges/touchynges/lokynges/wordes/lettres/gyftes/promysles/abylymentes/countenaunces / and many other ylle curlyd dedes pryncypally for the entente for to drawe any persone vnto the consent of concupyscence of the synne of lechery / it is deedly synne/for the wyll all oonly is deedly synne/as it is layd. And therfore the wyll the whiche is shewed by any of these tokens before layd / it is more greuous than yf he abyde stedfast inwarde of the wyll. And this is in short as vnto the .ix. commaundement.

*Als q̄ viderit mulierē ad concupiscen-
dū eā tam mechā-
tus ē in corde suo.
Mathei. v.*

¶ Here foloweth the .x. commaundement the whiche is suche.

Thou shalt not desyre an other manes good
des vnto his hurte & ayens the ordynaunce
of Justyce & of reason. In this present commaundement
vnto vs is some thyng commaunded / & the o-
ther defended. The thyng commaunded is the vertue
of lyberalite ayens our neyghbours. The whiche
vertue is excercysed by the vertue of true prudence
& of Justyce enforced with charyte / as it is sayd
in the .viij. commaundement. In this present commaun-
dement may be vnderstande the leuen werkes of
mercy. To desyre than to gyue of his goodes by
loue & by charyte vnto vs is here commaunded. And
yf a man may not do it in werke / the good desyre
of the wyll suffyled before god for to be gretely res-
warded / as the desyre for to do ylle is worthy to be
dampned. The thyng defended is concupyscenc-
ce & couetousnes of thynges temporell or the dam-
mage and pridyce of an other. for in lyke wyse
as in the fourth / in the fyfth / in the sixte / and in the
seuenth commaundementes vnto vs is defended /
for to do ylle / dyspleasure / or bylony vnto our neygh-
bour by ony maner of operacyon. And in the .viij.
vnto vs is defended the offence of wordes. In lyke
wyse in the .ix. and also in the .x. vnto vs is des-
fended the curlyd wyll for to do vnto hym hurte /
or bylony by concupyscencce carnall or other wyse /
In the whiche it appyareth clerely that who so euer
hym wyll gouerne by the rule of the .x. comman-
dementes / shall be well and Justely ordeyned as
well ayens god as ayens his neyghbour / be it in
dede / in woide / or in wyll. Also it appyareth that in
euery commaundement be it affyrmatyf or elles

The seconde

negatyf / there is some thyng commaunderd / and the other defended . for god neuer commaunded for to do any thyng but that he forbade the contrary nor not defended any thyng but that he commaunded his contrarie.

¶ Here foloweth the epylogacyon or short repetycyon of this seconde partye.

Capitulum .xv.

ED: to vnderstande the better & retayne thesle thynges beforelaid they ben recapytled & employed in suche maner. In the fyrst commaundement of the lawe is commaunded humble adoracyon of the dyuine maieste / & ydolatre defended & all pryde ayenst the maieste dyuine . In the seconde / confellon of the trouth in worde and in dede is commaunded / and all periurynges and cursyd othes defended. In the thyrde / loue vnto the dyuine boite vnto vs is commaunded / and vndeuycon and foulnes of spyrte vnto vs is forboden. And by suche wyse in accomplisshyng thesle thre commaundementes we be ordeyned ayenst all the blessyd trynyte. for vnto the fader is attribute dyuine maieste / and vnto the sone infynyte veryte / and vnto the holy goost louerayne bounte . And therfore to the entent that we haue dyspolycyon to byleue / to confesse / & to loue this blessyd trynyte the thre vertues theologyes that is fayth / hope / & charyte / they ben create of god in the soule the whiche worthely receyueth the holy sacrament of baptem. Charyte for to loue god the fader / fayth for to gyue knowlege and for to aduowe the trouth of god the

Parte.

love/and hope for to confesse hym in the bouite of
the holy goost. In the fourth comaundement hon
noure/reuerence/love & pyte vnto vs be comaunded
& pryncypally ayen fader & moder/& consequently
ayenst euery creature humayne/& all rudenes cru
eltye/& vnfaithfulnes ayenst our neyghbours vnto
vs is defended. In the fyfth swetnes & benyg
nyte ayenst our neyghbours vnto vs is comaunded.
In the sixte chastyte & clenness/in dede & in worde
vnto vs is comaunded/and all lechery by ony ma
ner what so euer it be vnto vs is defended. In the
.viij. lybertye in departyng reisonably the goo
des of this worlde necessarye vnto our neyghbour
is comaunded / and all rauayne & coueytoulnes is
enhabyte. In the .viij. trouth in wordes be it in
Iugement or other wyle vnto vs is comaunded/and
lyenge/disceyuyng/defaunyng/mockyng/or ab
usyng vnto vs is defended. In the .ix. chastyte in
thought/in desyre/& in poorenes of spyrte vnto
vs is comaunded / & all foule thoughtes & carnall
desyres vnto vs ben enterdyted & defended. In the
.x. to desyre coueytously the goodes transitory vnto
vs is defended / and good desyre of power for
to accomplyshe the werkes of mercy in place and
in tyme/that vnto vs shall be possyble/and of rea
son vnto vs is comaunded. And by these .viij. the
laste comaundementes we ben perfectly & Justely
ordeyned ayenst our neyghbours in two maners/
that is in keepyng vs from offendyng them/and
in doyng vnto hym in place and in tyme pleasur
re and seruyce. In these two poyntes/that is for
to knowe/to flee the euill / and to do the good is

*Diuertere a malo &
fac bonū. ps. xxxiii*

The seconde

*Spūs ē malū nō
agere nīl etiā dīg
studeat & bonis o-
pib' insidare. Gre
go. in sermone.*

*Si vis ad vitā in-
gredi serua māda-
ta. Math. xij.
Qui offenderit in
vno fact' est oim
peius. Ia. ii.*

comprehended all patercyon of Justyce as sayth
holy scrypture. kepe the from doyng ylle vnto thy
neyghbours / and enforce the for to do vnto hym
good and pleasure. for in lyke wyse as saynt Gre
gory sayth. It suffyled nor for to seche saluacyon/
not to cōmytte ony ylle nor synne. but it behoueth
for to exerceyse hym in good werkes in place and
in tyme the whiche is of necessitye. Than he that
wyl be saued/hym behoueth necessarily for to ke
pe all these .x. commaundementes. for god by his
Justyce ordeyned may not dyspence nor doo other
wyse. for he hath assented that who so wyl come
vnto saluacyon/hym behoueth that he kepe and
that he accomplishe all these .x. commaundemen
tes. for as saynt James sayth in his Conon. he
that trespasseth one of these commaundementes
synned mortally/and breketh all the lawe. Of the
whiche brekynge Ihesus soucrayne vertue vs wyl
leth for to kepe / and the true entendement of his
lawe and of his holy cōmaundementes vs inspire
and them for to accomplishe by true sayth/hope/
and charyte/vnto the whiche alwaye lyketh it/the
fader / and the sone / and the holy goost vs ayde
Amen.

¶ After the declaracyon of the .x. cōmaundemen
tes of god/here folowen the .v. cōmaundementes
of holy chirche.



¶ The fyue cōmaundementes of holy chyrche.

¶ On the sondayes thou shalt here masse and the festes of cōmaundement.

¶ Of all thy synnes thou shalt be confessyd / at the leest one tyme of the yere.

¶ And thy creatour thou shalt receyue / at Ester humbly.

¶ These festes thou shalt halowe / that ben gyuen the in cōmaundement.

¶ The foure embres wigyles thou shalt faste / and the lence entyerly.

The seconde

Capitulum .xvi.

*Quibus die dñico
lectarib⁹ totas au
diti specialis die
pripim⁹ ita ut an
te bñdictōez sacer
dotis egredi ppl⁹
nō psumat .xc. de
cōse. di. i. c. Quibus*

*Dis utriusq; sex⁹
cū ad ānos discre
tiōis puerit oīa
sua simul pctā sal
tē semel i āno fide
lit pteat ppo sa
cerdoti i iunctā
penitēciā sibi pps
vrb⁹ studiat adi
plere suscipiēs re
uerēter ad min⁹ i
pācha eucharistie
sacramentū .xc. ex
tra de pe. i re. ca.
Omnia.*

Over the .x. cōmaundementes of god before
wryten our moder holy churche hath put to
fyue. The whiche to obeie and to kepe all crysten
people be boude after the forme & maner that hol
ly churche entendeth to bynde her subgettes. The
fyrst is þ on the holy sondaye & other grete festes &
solempnytees gyuen by cōmaūdement after dyuer
lyte of þ cōūtre & of the dyoces every man the whi
che hath age & dyscrecyon ought to here masse ens
terly yf he haue no lettynge nor excusacōn reasona
ble by þ whiche of þ he may be excused. The secon
de cōmaūdemēt is þ he ought to be confessed / at the
lest one tyme of the yere vnto þ preeſt þ hath aucto
ryte to alloyle hym in lyke wyse as it appred by þ
statute & ordynaūce of holy churche. To confesse þ
many tymes in þ yere / as haue of good & holy cus
tome many good & faythfull crysten men / it is of
cōūseyll & not of cōmaūdement / except some cases
partyculers the whiche ben here after put & decla
red in the treatyle of confessyon. The thyrde cō
maūdement is that all persones the whiche hath
wyſte / age / & dyscrecyon competent after the Juge
ment & good cōūseyll of his curate or other confes
sour ought to receyue þ holy sacrament of the aw
ter at the tyme of Eſter trewely confessed & repen
taūt of all his synnes the whiche he hath cōmyt
te in his lyf / and of the whiche he may haue remem
braūce after the fraglyte of infencyon humayne.
The fourth cōmaūdement is to kepe the feestes þ
be gyuen in cōmaūdement / in halowynge theym.
And for to do it the better a man ought to cesse of
all werkis of synne erthely and seruyle the whiche

may lette the spyrte to retorne vnto god / & vnto
hymself in cyne and place as holy chirche hath or
dreynd. And it ought to be vnderstande / yf necessity
be letull hym enforce none other wyse. In lyke wyse
se it hath ben declared before in the thyrde comaund-
ment of the lawe. The fyth comaundement of
holy chirche is that euery persone the whiche hath
passed the yeres of one and twenty ought for to
faste foure tymes in the yere the Embrynge tyme.
the vigyles comaunded / and the forty dayes the
whiche endeth at Easter / yf he haue not excusacy-
on lawfully / in lyke wyse as it appereth more play-
nely here after in the treatise of confessyon. Vnto
these fyue comaundementes vs byndeth holy chir-
che vnto the whiche we sholde obeye as vnto god /
for he hath sayd that they the whiche obeye vnto
the prelates of holy chirche hym doth obeye / and
they that them dysobeye hym dysobeyeth. By the
che whiche it appereth clerely ynough that they
the whiche trespassen these comaundementes be-
fore sayd synnen mortally yf cause resonable them
excuse not in all or in parte.

De quatuor tēp-
b^o habet di. lxxvi.
ca. Ieiunium & ca. cō-
stitutum & ca. de xl.
di. v. ca. qd̄ agēs-
ma. De vigiliis a-
p̄loꝝ extra de ob-
serua. iem. c. q̄libet
Quibos audit me
audiet. & q̄ vos sper-
nit me spernit A. u. r.
Dis q̄cūq; dixerit
vobis seruate & fa-
cite. Math. xxiii.

There foloweth of two maner of lyues the whiche
the ben in holy chirche. That is to knowe of the
lyf actyf and the lyf contemplatyf.

As wel for these thynges spoken as for the
le thynges the whiche folowen is well for
to be noted that holy chirche is compyled in two
estates. That is to knowe in the lyf actyf and in

Capitulum .xviij.

The seconde

the lyf contemplatyf the whiche vnto vs ben well
lygnifyed by two women the daughters of one fa-
der & of one moder / that is Martha and Mary
mawdelayne dwellinge in one houle the whiche
chole our blessyd sauour Ihesu cryste for to lodge
there and enhabyte. The lyfe actyfe is the lyfe as
of them that ben worldly the whiche vnto vs is
lygnifyed by Martha / the whiche was desyrous
to lodge our lord and his apostles / and to aparell
them and to gyue them refeccon in betokenynge
that they of the lyfe actyfe ought for to exercyse
them in the werkes of mercy corporall. The lyfe
contemplatyf is the lyf of holy relygion / and that
vnto vs is lygnifyed by Mary mawdelayne the
syster of Martha / the whiche was at the feet of
our lord hearkenynge ryght swetely the ryght ho-
ly doctryne of our lord the whiche is the brede
and the refeccon of the soule. By the whiche it
apppreth that the lyf contemplatyf exceedeth in va-
lour and in dygnyte the lyfe actyfe / in as moche
as the soule is more noble than the body / and the
werkes of mercy spyrituall ben more noble than
these werkes corporall. for in lyke wyle as the ex-
ercyse and occupacyon of the actyfe is ayenst the
body. In lyke wyle the occupacyon of the lyf con-
templatyfe is pryncypally ayenst these necessytes
and for the prouffte of the soule. But not with-
standynge that the lyfe contemplatyfe is more
hygher and more noble / she is not the lesse peryl-
lous. for as moche as the estate is more hygher /
the falle or the defaute that a man there in may
do is the more greuous. And therefore may a man

saye that euen in lyke wyse as the ryche worldly
man of the lyfe actyfe is in payne and in thought
for to gette and to augmente goodes temporall.
first for the necessitye of hymself and of his / and
folowynge for to gyue and to departe vnto the po
re in place and in tyme after good prudence and
that is the commaundement of god vpon the pay
ne of deadly synne / and by the consequent vpon
the payne of dampnacyn. In lyke wyse the per
sone religyous and contemplatyfe consydeyrnge
his pouerte and indigence spyrituall and other
necessytees without nombre as well in hymselfe
as in his neyghbours enforced hym and laboured
to socoure vnto the one and vnto the other / and of
as moche as these dyuersytees as well corporall as
spyrituall ben the more gretter / of as moche gro
wth the payne and the thought in þe soule of the
true religyous man charytable and contempla
tyfe. Alas it is well vnderstande and consydered
so many we see of the blynde / of meselles / the hal
te / the lame / croke backed / soule and myshapen /
the whiche well vnderstandeth by the lykenesse of
the body / and than that of the soule is moche mo
re greuous and also moche more for to be play
ned and redoubted than these lykenesses corpor
all in as moche as the soule is a more gretter
thyng than the body. And as now vnto the pur
pose who is more blynder than he the whiche gy
ueth or that leseth paradys for to purchase belle /
Also who is more rotten or synhynge / and detesta
ble before god and before all the court of heuen
than þe myserable synner / swollen by pryde / rotten

The seconde

soule / & synnyng / by the synne of lecherye / wronge / crookyd / & myshappes by the synne of couetyse of Jee / & of envye / & so of other synnes / in the whiche the soule is ordeyned as well ayenst god as ayenst his neyghbours / and also as broken and put out from the lygne & ordynance of nature. And for as moche he that loued his neyghbour as hymself & hym seeth spryтуally in suche aduersyte of synne dampnable the whiche is the waye & the danger of eternall dampnacyon may not haue in his spryte gladnes nor resse. But yt behoueth that of as moche as he loueth his neyghbours more or lesse / that of as moche / he is pyteous / heuy / and sorowfull of the grete ylle and excessyue foly of his frende. By the whiche appyret the labour and pyteous thoughtes of the true contemplatyf / the whiche seeth and consydereth all moost all the worlde out of the waye and go vnto perdycon. It appyred more ouer that as well in the lyf actyf as in the lyf contemplatyf / he hath grete and peryllous labour vnto whome well and mercyfullly he wyl do his deuour / and that of good ryght / for payne thought and labour is the meane for to come vnto the reame / vnto the whiche these blyssyd be come in doyng hymself vyolence and by harde grete and stronge trybulacyons. And this vyolence dooth the ryght trewe contemplatyf in hymblyng hymself cruelly in repentyng hys & all his werkes power and of no valoure. for yt ony goodes there were founden he ought for to knowe verily that suche goodes cometh not of hymselfe but of the only bounte dyuine the whiche is the founteyn

In diebus iohannis
 regni celorum
 patris violenti
 perit illud. Math. x.

ne of all perfeccyon/and in suche wyse humblyng
ge hym truly he seeth in hymself all mysery and
imperfeccyon there is grete dyolence specially in
those worldely people the whiche begynne for to
do well/as it is for to make resystuycyon vnto an o
ther requyrynge pardonne / for to humble hym in
enstryng in to relyggon or in betakynge other tre
we wayes of penaunce. for it is a thyng naturall
vnto a creature reasonable for to delyre honour/
glorie/and gladnes/pleasures/and all other excels
lences and perfeccyons as well of the parcye of the
body as of the soules. But suche is the condycyon
of this valey of mysery the whiche by humylyte it
behoueth to come vnto honour / for to be vyle and
dyspraysed voluntarily it behoueth to come vnto
the glorie the whiche is without ende. By contrys
sion/sorowe/and pyte/dylease/compassyon/and
mortyfycacyon / man hath purchased Joye/glad
nes and lyf eternall. And so all other thynges that
may be sayd or thought of the one the contraye
behoueth for to come vnto the other. for it is im
possyble after the ordynaunce dyuyn for to haue
paradyse in this worlde and in the other in comyn
ge from Joyes/gladnes/pleasures/and delyres
worldely vnto the Joye and vnto the reame of pa
radys. By the whiche a man may well understan
de/as for to lyue/he muste dye/for to haue Joye/
he muste wepe to haue all goodnes for euer / hym
behoueth for to renounce vnto hymself/that is vn
to his sensuallite vnto his delyres worldely natu
rall/and all other goodes wordely and temporall/
and for to take and embrace herfely holy pouerte of

The seconde

spyrte aboue all the goodes worldely and tempos-
 rall. And by these thynges besoyd may a man
 clerly vnderstande the errour & foly of these world-
 dely people the whiche with all theyr power sechen
 the felicyte worldely / for it is none other thyng
 to saye or to do but for to flee and renouice vnto the
 beaityfude eternall. Also may a man well vnder-
 stande that this meruayllous mutacyon and wer-
 ke of god whan the persone dayne and worldely
 hym conuerterth and refoorneth for to take the waye
 of paradys the whiche is penaunce / and that in so
 doyng hath grete vyolence as it is sayd. Also the
 persone contemplatyf the whiche by the grace of
 god is freely propied of all his desyres and plea-
 sures dayne and worldely / ought soueraynly for
 to watche and for to kepe hym from the darte that
 the deuyl casteth subtylly / and ryght vnpyteously
 in the houre of myddaye / that is the synne of pres-
 sumptuous thoughtes or dayne glorie that he bryn-
 geth vnto the creature by the reason of holy estate
 of graces spirituell and good werkes the whiche
 of that maken a maner of lyght spyrituall / and
 therefore they ben lykened vnto the houre of the
 myddaye / but oftentymes they ben the occasyon
 of pryde and of ruyne who is not ryght strongly
 armed with humylyte / and the whiche hath not
 before hym the bockeler of the fow of god. And vn-
 to that purpose sayth the honourable Beda / that
 for the grete gyftes / graces / and reuelacions that
 god hath made vnto saynt Poule. He was fallen
 in pryde and in dayne glorie / notwithstandinge
 his grete and synguler scyence yf god hath not

Sagitta volante
 in die & negocio p-
 ambulante in tene-
 bus ad iocundum & de
 monio meridiano
 Psalmus. xx.

Beda.

Parre.

letted the deuyl for to tempte hym moche horry-
bly/and that/yt that temptacyon had not be/by
the whiche he was in fere and in mekenes he had
ben fynably dampned. And therefore sayth well
Ilydore that the persone the whiche chaunged the
estate and lyfe from ylle vnto good/or from good
vnto better/he ought soueraynly to take hede that
the dayne glorie of his estate/of his graces/and of
his vertues make hym not falle more lower and
more greuously than he was by his grete vyces &
synnes. Also he sayth more ouer that for noblenes
of estate/for connyng/for force/or other goodes of
nature or of grace noo man ought for to truste in
hymself or to gloryfye. for Lucyfer surmounted
all erthely creatures in all gyftes and perfectyons
of nature/and neuertheles by his pryde and folye
he thynkyng is toined and fallen in to eternall
dampnacyon. Also Adam fauted moche greuously
Salomon with his grete scyence. Dauid with his
holynes/saynt Peter with his hardenes and with
his stedfastnes/manly heremytes and Relygyous
of grete & excellent perfectyon ben fynably fallen/
and all comenly by folye the thoughtes & presump-
cyon of theyr estate. And therefore sayth saynt Au-
glyn that more it pleased vnto god the persone the
whiche of synnes maketh humble confessyon than
of hym the whiche of his graces & vertues hym gy-
ueth vnto pryde & presumpcyon. And this vnto vs
is declared in the gospels by the example of the pub-
lycane the whiche was a man mylcheuous and
worldely/and of the pharysee of grete relygion/of
the whiche the synner publicane humbled hymself

Isidore.

Augustinus.

Luce .xviij.

The seconde

before god in sayenge and cryenge that he was not
worthy for to lyfte up the face ayenst the skye / and
the pharysee hym glorified in byngynge in to
his mynde how oftentymes he fasted / he payed
the demes / he gaue almesse and many other good
dedes / by the whiche he Jugged in hymself that he
was moche better than these other / and that he
resembled not vnto these synners worldly. And
by suche pryde and boostynge he was by the sen-
tence of Ihesu cryste reprovied and condampned /
and the poore publycane by his contrycyon and hu-
mylete approued and Justified.

There folowen thre reasons by the whiche we
may be enduced to fere and to mekenes.

Capitulum xviii

HO to holde hym in fere and mekenes with-
out praylynge hymself or grauncynge vnto
to any wayne glorie for the estate of perfeccyon /
or any other vertues or merites. Here folowen thre
reasons taken and drawn out of the booke of lyf
of Ihesu cryste by the whiche well comprised and
understande the spyryte deuoute and contempla-
tyue may take grete meruayllous strength ayenst
his enemye the deuyll his aduersarye and feruour
to prouffyte from good vnto better. The fyrst rea-
son is that yf we consyder after our lytell power
the hyghnes infynyte of the dyuine maieste / his
wysdome / his bounte / his honour / and his puper-
saunce / and these other perfeccyons infynyte the
whiche ben in god / by the whiche he is worthy to
be honoured / serued / fered / and loued. We knowe

Parte.

clerely that all that that we may do / saye / or thynke
be in regarde of these thynges abouesayd / is lesse
than nought / as is of our parte . And therefore to
pride hym for suchē seruyce or ony good werkes is
is a grete folye / and after some thynges more gre-
uouser and vnto god more dyspleasure than the
pride of Lucifer . The reason of good ryght is
the fyrste for as moche as all our werkes ought to
be done pryncypally for the honour and glorie of
god . The seconde reason is that yf we consyder the
mekenes of our lordē Ihesu cryst the Injuries and
reproches / and the paynes & labours / and fynally
the deeth & effusyon of his precyous blood / and how
he hath all sweetly borne & endured more than ony
vnderstandyng creature may speke or thynke /
and how all that he hath pryncypally endured to
the entente that he may haue the lawe of our her-
tes / for the whiche loue vnto vs yet he wyll gyue
by his ryght aboundant grace hymselfe / his glorie /
and his reame . We see clerely that all our good
werkes in comparyson of soo ryght grete & payn-
full passyon and of the grete goodes of glory / whe-
re in we truste ben lesse than nought . This reason
of good ryght vnto the seconde / for as moche that
he touched more hyer & incompreuable mater as
these the whiche folowen / as is the passyon of Ihesu
cryst and of the glorie of paradys . The thyrde
reason is that yf we consyder the innocence and
the perfectyon that we haue promysed and vowed
vnto holy baptisem / the whiche we sholde holde and
kepe before god / as is his comāndement to loue
hym with all our herte / with all our thought / and

The seconde

with all our myght and vertues. Also our neygh-
bours as our selfe. And also that for to please our
blessyd creator we sholde be annointed with all
vertues/as is sayd/hope/charyte/humylite/pa-
cyence/obedience/chastite/and so of all other ma-
ner of vertues we fynde in a dysstaunce/also as in-
fynite and in the depe dyche of unkyndenes and
of all imperfeyn. The fourth reason is that yf
we consyder the grete graces and grete benefytes
that god vnto vs hath done and doth continually
as well in generall as in partyculer/as well vnto
the regarde of the body as of the soule. We see clea-
rly that we ben accountable ayenst hym without
our power hym to acquyte of as moche as he is a
more gretter thyng and a more paylable than we
for whome he it is all gyueth the whiche thyng is
infynite. for he vnto vs hath gyuen his ymage
and his semblaunce in our creacyon. God the fa-
der vs gyueth his only and his ryght dere sone na-
turall for our redempcyon. The whiche sone vs
gyueth his ryght holy flesshe/his swete herte/and
his ryght precyous blood for a ryght dygne and
sperrytuall refeccyon. The blessyd holy goost also
vnto vs gyueth his gyftes and his graces/and by
sperrytuall infusyon. All the blessyd trynyte it pro-
myteth for to gyue vnto vs eternall beatyfycacy-
on. And in recompense of suche thynges all our
dede is as no thyng in the whiche it appereth wel
the foly/the presumpcyon of many peple the whi-
che wenen for to preuaile in grete thynges before
god. The fyfth reason is that yf we consyder mo-
re ouer and in partyculer the honour/the Joye/the

noblenes and the ryche of paradysse the whiche is
 without ende and without measure / as it is to see
 the blessed trinite the persones in one essence of
 dynyte. To see in lyke wyse with our eyes cor-
 porell the ryght holy humanyte of our sauour
 Ihesus the whiche shall gyue vnto all his fayth-
 full and glorious chosen pleasaunte lokes / embra-
 synges and swete kysynges. To see also the swe-
 te virgyn Mary moder & quene of all chosen. To
 see also the gerarches heuynly and ordies of angel-
 les. To see and vnderstande the dynon of all the
 court celestyall. And how by charyte he is taken &
 the partyte goodnes and glorie of that one is the
 welch and the loue of that other / for every man
 that loued his neyghbour as hymself hym enioyed
 of the glorie of his neyghbours as of his owne.
 By this consyderacyon it appereth clerely that
 that any humayne creature may do for to come vn-
 to suche a College and vnto suche honour is lesse
 than nought. The sixte reason is that we consy-
 der profoundly the grete dyfferece of a soule the
 whiche is in the estate of grace / vnto þe whiche
 is in deedly sygne. We see that that one is the
 doughter of god by grace and by adopyon enher-
 itour of paradysse / and the esponse of Ihesu cry-
 ste the temple of the holy goost / sanctuary and the
 habytacle of all the blessed trinite / ryght fayre
 and ryght pleasaunte enownd and enryched with
 noble vertues more bryghter and more shynnyng
 spyrtyually than ever may do the sonne corporally.
 But all the contrarye is it of the soule in mortall
 sygne for she is þe doughter & scrupfour by iuocacō.

The seconde

of our goodly entaye the vessel the synnyng de
lytes & vanytes worldly the temple of ydolaters
deuyllish the fals and vntrouthfull rymde the
whiche hath broken the lawe & the marriage by
twene her & the kyng of kynges Ihesus the sonne
of god the fader for to submytte her vnto the syn
nyng lechery of þe mesell of deuyll angell apostat
By the whiche she is vyle / horrible synnyng mo
re than any carayne as well before god as before
all the sayntes of paradys. By the whiche it appy
reth that we sholde moche enforce vs to seche þone
estate & to flee the other in as moche as they ben of
dyfference. And in so doyng yf god gyue vs not þ
grace there is none the whiche worldly hym may
thanke. The seuench reason for to see and knowe
our feblenes and lytell valur is in the consydera
cyon of the lyf and of the vertues of holy faders
apostelles / martyres / confessours / & virgyns. Who
where not of yron / or of stele / no more than we be
who haue resyste vnto the temptacyons of the de
uyll / macted and daynquysshed theyr bodyes by
meruayllous penaunce and abstinence / dysprays
sed the worlde / & suffred martyrdoms terribly all
oonly to thynke / haue purchased merytes / the fere
and loue of god / holdyng and keppynge the waye
of all holynes some in aage of theyr tendre yowth /
as these blessyd virgyns sayntes and martyrs. Ka
theryne. Margarete. Annes. Barbare / and other
without nombre in dyuers ages / estates / and voca
cyons. And we the whiche haue theyr lyues by do
ctryne & example & þe lyght of myracles þe god hath
done for to approue þe holynes of theyr lyues. And

Parte.

that the which is more we haue theyr aydes & intercessions how be it vnto vs they speke not. And notwithstandinge all these thyngs we ben laches. forward & broughte lyghely to falle & come to impacyence/ in to murmuration/ in to vnhope/ & in to dyspayre. By the which appyeth well our lytell frayles & lytell valour in all these estates & whiche at this daye ben vpon the erthe. That is the yere a thousande & fyue hundred after the Incarnacion & the yeres six thousande six hundred the score & six that the worlde began after the conuocacyon of the hebrewes & maner of nombre. The .viij. reason is & yf every synner sholde consyder the greuousnes & grete nombre & vnkynedenes of his synnes & rygour of the Justyce of guyne he sholde knowe cleerly & all the penaunce & all the seruyce & he may do vnto god tyll vnto & ende of the worlde in bypence aye & payne due vnto his synnes/ it sholde be a thyng of lytell valour in comparyson of & dette in & whiche we be bovide for our synes. The .ix. reason is & yf we consyder perfyte & dyuers maners & occasyons the which in an hundred thousande maners comen & proceden by successyon of tyme as well of & partye of the worlde as of & pcculle of the deuyll & of & fraynes of our power & myserable condicyon/ we sholde desyre aboue all of our strength & our myghtes & vertues in retornynge vs aboue all vnto god by & true hope & every true cryssten man ought to haue in god his creatour fons & fayne & depnes of mercy & of all swetnes. The .x. reason is that yf we consyder the Jugement of god tyghthe Juste the which is done at the houre of deeth

The seconde

and how hym behoueth to yelde account of all the goodes þe haue receyued ben they goodes of nature/ of fortune/ or of grace/ tyll vnto the laste fardynge & of all the tyme of our lyf tyll vnto the dosynge of the eye. In lyke wyse also the purenes of consyence/ the ornament of merites & of vertues that we shall haue before god & the satisfaccyon of synnes þe other tymes we haue comytted/ we shall see clerely þe our goodnes is a lytell thyng as vnto þe we myght haue done in comparyson of thyngs befor sayd/ & ryght grete is our iperfeccon. The .xj. reason for to holde vs in fere & in mekenes is that yf we consydre the shortnes of this lyf/ the necessity to depe/ the intertayne of þe houre of a moment & of the estate we see clerely þe to lytell is the preparacon/ the fere/ & the dysposycyon the whiche sholde be in vs for to receyue suche auenture. The .xij. reason is that yf we consydre the sayenge of saynt Gregory/ that is to vnderstande þe those the which wyll come vnto saluacion sholde alwayes go from good vnto better/ & moue from vertue vnto vertue or elles they go behynde by slouth & nedlygence/ we see clerely that ryght lytell is the prospete/ & ryght grete & peryllous our slouth & nedlygence. The .xij. reason is that yf we consydre perfyctly the grete & horryble paynes of helle/ as vnto the oppressed as vnto the dyuerslyte vnto the myltitude as well as yentst the body as ayentst the soule and the eternyte of them the whiche every synner deserued in comyng tyng moztall synne/ we knowe that all the penaunce that we haue done in tyme past/ and that we may doo tyll vnto the ende of the worlde/ it is

a ryght lytell thyng. and also as no thyng yf we
 re not the merite of the blessed passion in compa-
 ryson of our synnes. Also we sholde enforce vs of
 body & of soule to holde suche lyf by the whiche we
 may escape þ paynes besorayd þ whiche ben more
 greter than man may tell or thynke so as wytnes-
 leth saynt Austyn. These .xij. reasons ben noted &
 drawn out of þ boke of þ lyf of Ihesu crist in gre-
 te shortnes. for þ spyrte deuoute & contemplatyf
 vnto this properte as w fewe wordes dpynded he
 can rede & vnderstande grete & meruayllous senten-
 ces. And this is done by the ayde & vertue of þ holy
 goost the whiche enlumyned & lyftech þ soule vpr-
 warde from the pynsaunces naturelles & hym ma-
 keth to taste and to sauour the worde of god what
 so euer it be. for it is the meete spyrtyuell the whi-
 che gyueth nourysshynge / force / augmentacyon /
 and pynsaunce vnto euery persone the whiche hath
 in hym the helte of grace. Also it is to be noted
 that the resolucyon / ende / and conclusyon of eue-
 ry one of these .xij. reasons aboue sayd is in two
 poyntes. The fyrst is to the ende that the persone
 the whiche this present aduysement well reed & de-
 nouly studyed may in trewe humylyte haue clere
 knowlege of the lytelnes and imperfeccon of all
 his werkes what so euer they be by the whiche kno-
 wlege he hym shall defende from all vayne glory
 and shall see clerly the grete foly and derkenes
 of ypocresye / vayne glory / and foly the though-
 tes. The seconde poynt is þ the persone the whiche
 wll here founde his medytacyon may & ought to
 take feruour & desyre to profyte in graces. in dñes

The thyrde

in chymmyng from slepe to slepe without ever
hym to conserue tyll vnto that she may co/
me vnto the byson of god in the royaume of para
dise. The whiche by his blessed grace vnto vs wyl
gyue the fader/and the sone/and the holy goost/
one god in trynity of persones.

¶ Here foloweth the thyrde partye of this booke
in the whiche is made mencyon of the seven wer/
kes of mercy and it conteyneth fyue chapytres.



¶ The prologue.

After the treatise of baptem/of the articles
of the fayth/ & of the comaundmentes of
the lawe/ with the seven deedly synnes/ here folo/
weth the. vii. werkes of mercy/ & such is the reason

Parte.

of this ordie. for after saynt Gregory as moche as the persone hath of fayth & of hope/as moche and no more hath of charyte/and as moche as he hath of charyte/he hath of the werkes of mercy. That is to knowe / yf he haue lytell of charyte he hath lytell of good werkes. By the werkes than shal be knowen the fayth/the hope/and the charyte. for as it is sayd before / the fayth is deed the whiche bereth not the werkes of mercy. By the whiche it is for to knowe that mercy is a noble vertue by the whiche a man hath compassyon and pyte of his neyghbour and of his mysery and necessitye. for whan it is so that by the commaundement of god euery creature ought for to loue his neyghbour as hymself/it foloweth that the ylle of an other ought for to be the pyte and compassyon of a true crysten man obedyent vnto the comaundementes of god of nature. And for as moche as man is of two natures / that is to knowe corporall and spyrytuall/ in euery of these two partyes / he there may haue pouerte/lykenes/or other necessitye. There are two maners of mercyes/that is for to knowe corporell and spyrytuell.

¶ Here foloweth the seven werkes of mercy in generall.

The werkes of mercy corporall ben compreynded & vnderstande in these verses here. *Visito. posco. cibo. redimo. tego. colligo. condo.* Of corporell shall be spoken fyrst / & of the spyrytuell consequently in procedynge from the lest vnto the greatest

*Quidā credis tñ
spas qñ credis &
spas diligis qñ
credis spās & dili-
gisti oparis. gr.*

Capitulum primum

*¶ Fructus cor-
guoset eos. Mat.
vi. Pctā tua ele-
molnis redie. da.
x. Sicut aq̄ extin-
guit ignē ita ele-
molnia extinguit
pctā. Aug. Ele-*

The thyrd

monda a morte li-
 berat & ipa & apue
 gat pced & facit in-
 uenire vitam eternā
 Tho. xii.
 Amen dico vobis
 qd vnt ex minimis
 meis fecistis mihi
 fecistis. math. xxv
 Itē ambro. in ser.
 eccie dñice de ad-
 uctū dñi. Deuſq-
 uis offensus ſuis
 pctis puocat cogi-
 tur liberare eleſi-
 tis quē diſpoſue-
 rat punire peccatū
 Beati miſericor-
 des qm̄ ipi miſerē
 ſequē. math. xv.
 Item mathei. xix.
 Cētuſq- accipiet
 & vitā eternā poſſi-
 debitis. Etiam &
 nō dediſt mihi mā-
 ducare. math. xxv
 Discedite maledi-
 ci in ignē eternū.
 &c. Mathei. xxv.

to do & accompliſhe the werkes of mercy corporel
 apenſt his neyghbour / a thyng of grete profyte. a
 thyng due / & a thyng neceſſary vnto ſaluacyon.
 fyrſt it is a thyng of grete profyte / for as wyſnel-
 ſeth the holy ſcripture / in lyke wyſe as the water
 quenched the fyre / in lyke wyſe almeſdede & mercy
 putteth awaye the ſynnes / nor it may not be done
 that the ſoule the whiche cruelly hath done mercy
 in this worlde gooth vnto payne & torment in the
 other. for god of mercy inſynpte loued as well eue-
 ry poore creature humayne / the whiche hath pacy-
 ence in his pouerte / myſery / or neceſſyte / where
 that the whiche vnto hym is done of goodes and
 of pleaſure for the loue of hym and of chaſtyte it
 is reputed for to be done vnto hymſelfe . And god
 the whiche defended the ſynne of vnkynndenes
 the whiche is not to knowe the goodnes and plea-
 ſure ſ man hath receyued of an other / wyll graūt
 the good the whiche hath ben done for the loue of
 hym after as it apperteyned vnto his dyuine ma-
 ieſte. And for that he promyſeth mercy and the re-
 alme of paradylſe vnto all them the whiche accom-
 pliſhe the werkes of mercy / and dampnacyon e-
 ternall the whiche in place and in tyme due them
 do not accompliſhe . By the whiche it appyareth
 that to exercyſe hym in the werkes of mercy is a
 thyng of grete and inſtymable prouffyte / and for
 to do the contrary it is the perdyſſon of all good-
 nes . Alſo it is a thyng obligatorie / for all that
 that man may haue in this worlde / be it the bo-
 dy / the ſoule / or the goodes worldely / he holdeth all
 of god / ben they temporell or ſpyrytuell . Who cō-

Parte.

maundeth vpon the payne of deeth that a man do
mercy vnto his neyghbour / for elles a man shall
not fynde the mercy of god / without the whiche no
creature may haue saluacyon . And here apppreth
the excellent mercy and bounte infynyte of god a-
yent nature humayne / vnto whome he gyueth the
goodes worldely and temporall / by the whiche the
may purchase the goodes of glorie the whiche ben
eternall . But here may be demaunded of hym the
whiche hath desyre hym for to saue by what com-
maundement and by what lawe he is bounde for
to do mercy / and in what maner he ought for to
seche it . By the whiche it is for to vnderstande that
for to do mercy it is commaunded in the lawe of
nature / in the lawe dyuine / and in the lawe Ca-
non . The lawe of nature commaunded for to loue
his neyghbour / for naturally every thyng loue
ueth his semblable . Now it is so that yf true loue
be in the herte / the is sheweth by werkes outwar-
de yf it be possyble / for elles there is no loue . Also
the lawe dyuine comaunded for to loue his neygh-
bour as hymselfe / and in that doynge promytteth
god the lyf of glorie / and vnto them that do it not
the deeth eternall . The seuen werkes of mercy ben
vnderstande to be comaunded in the fourth com-
maundement the whiche is for to honour fader &
moder . Also the laye Canon comaunded to do lo-
coue vnto thy neyghbour in necessity / who so euer
loued god loued that that loueth hym / and therfo-
re sayth a man comenly / he that loued me loued
my hounde . Now is it so that god loued every er-
thely persone / as it apppreth by the gospell the las

*Edote misericor-
des sicut pē vestre
misericors ē. la. vi*

A questyon.

*De alia diligit si-
bi sibi. Probatio
dilectōis exhibitio
est opus. Gregori⁹
Amice ad qd vent
li. Mathi. xxvi.*

*Nō mōmīni mala
morte mortuū q li
benter oga pietatē
exercuit. h3 ei mul-
tos intercessores et
ipossibile ē opes
multos exaudiret
Amb. in li. de off.*

The thyrd

me of his traytour Judas. Or elles he vnto hym
 he sholde not gyue lyfe beyng no substance
 and he sholde not tarpe for to penaunce. By the
 whiche it behoueth for to conclud that who so lo
 ueth not his neyghbour / loueth not god in lyke
 wyse as he commaundeth hym. But reste for to
 see whan and in what maner a man ought to ac
 complishe the commaundement to do mercy vps
 on payne of dredly synne. By the whiche it is to
 be noted that whan any persone hath of the goos
 des of this worlde after the necessyte of his estate
 and of his condycyon and more ouer hath habon
 daunce of goodes of the whiche he it may well spa
 re and his neyghbour it requyre in his grete neces
 syte that he hym ayde by lone or other wyse of his
 habondaunce / the whiche he entendeth not for to
 leue / as well or better in other werkes of charyte
 than yf that he by his coueytousnesse defaute of
 charyte he it refuseth vnto his neyghbours he syn
 neth there in mortally. In the whiche it appyeth
 clerely that the synne and the peryll of dampna
 cyon of them the whiche haue habondaunce of worl
 dely goodes and they see from daye to daye grete
 myltitude of poore people in trybulacyon & neces
 syte without yeldyng and payenge them that that
 they vnto them sholde by the ryght of nature and
 the commaundement of god / that is for to do vnto
 to them almesse and charyte. And therfore sayth
 Ihesu cryste in the gospell that they that haue ha
 bondaunce of worldely goodes / with grete paye
 ne shall haue the realme of paradys. By the whi
 che Thobyre replete with the holy goost required

*Fili eliosina pau
 pios ne defraudes.
 Et lectur. Redde
 illi debitū tuū. ccl.
 quarta ca.*

*Quā difficile di
 uites intrabit regnū
 celoz. Math. xix.*

*Diuitias paup
 tes ne dederis mi
 hi sicut victui meo
 tribue necessaria.*

Parte.

of god that he wolde not gyue hym in this worlde grete habondaunce of rycheſſes / but all oonly vnto the neceſſyte of this lyf. The whiche thyng is moche contrarie vnto the counſyle of theſe worldly people / the whiche haue neuer ſuffycent for any habondaunce / but alwayes deſyre to haue more / not all oonly for to gyue habondaunce / but for þe appetyte insatiable to fede. Reſte than to ſee of euery werke of mercy in partyculer.

*Leuit amos ubi
mi ſit ipſa pecu-
nia creſcat. Oja.*

¶ Here foloweth of euery werke of mercy in partyculer.

The fyrſte werke of mercy / that is to gyue meete vnto hym the whiche is in neceſſyte / for without meete no man may lyue nor longe endure. The ſeconde is to gyue drynke. for without drynke no man may dygeſte nor conſerue the helth of the body humayne / and it ought for to be vnderſtande of them the whiche ben in pouerte / in ſykenes / in age / or other neceſſyte / wherfor they may not gette theyr lyuynge / and they haue none other the whiche vnto them mynyſtreth. Or of thoſe the whiche haue auowred pouerte euangelike / and not of other the whiche may well gete theyr lyuynge / but by theyr ſlouth and ſtewardſhe they wolde lyue of almeſſe without labour. The thyrde is for to clothe and to couer the poore humayne bodyes of his neyghbours. The fourth is. for to gadre in to his hous theſe poore pylgrymes / and them the whiche haue not wher for to harborowe them. The fyfth is by pyte and compaſſyon for

Capitulum .ij.

The thyrd

to dyspse the lyke people in doyng vnto them ayde & consolacyon. The sixt is to ayde the poore prisoners to deliuer them & put them at lyberte. The sevench is to burye them that ben deed / in dede or in wyll yf other is accomplishe not. for the good wyll suffyleth before god / whan a man may not do it in werke outward / or that other the whiche hath more greter dyspolsycyon it putterh in excuscyon.

There foloweth the circūstaūces for to accomplishe the werkes of mercy merytoryously.

Capitulum .iij.

*Exemplū accipien
vitā eternā possi
debit. Math. xix.*

In that þ these werkes of mercy beforlayd ben vnto god pleasaunt & merytoryous vnto saluacyon / they ought to be done Joyfully / charitably / lyberally / and saychfully. fyrst they ought for to be done Joyfully / lythen that god promyseth that for one peny gyuen he hym shall yelde an hondred. That is for to save for these lytell wools dely temporall goodes dystributed and gyuen for the loue of hym / he shall gyue the goodes spyrityuell of grace in this worlde / and the royalme of glorie in paradys. The whiche ben more greter chynges in regard of goodes temporall than is the nombre of an hondred / for to see an hondred myllions in comparyson of one. And this vnderstanden ryght euylly these worldly people the whiche ryght Joyously gyuen vnto the deuyl grete chynges by large dyspenses done in pompes / in boostynges / and in excedyng of dyuers ablymentes and grete gyftes vnto the ryche worldly pros

Parte.

ple / but with grete payne and with grutchynge
they gyuen an half peny or a peny vnto Ihesu cry
ste. Secodely almesdede ought to be done charyta
bly / that is that a man hath loue vnto god and vn
to his neyghbours. And of this haue we an exam
ple in Cayn and Abell / and for that that Abell
was in charyte his oblacions / sacryfices / and al
mesdedes were to god acceptable and not those of
Cayn / for that that he hated his neyghbour. And
therfore sayth our lord in the gospell / yf thou of
fer any thyng vnto god haue fyrste charyte vnto
thy neyghbour / for othewyse it is not vnto god
pleasaunt nor profytable vnto saluacion. Thyrde
almesdede ought to be done lyberally / that is to
saye with good wyll after thy power / in lyke wyse
as Thobye taught his sone. Yf þ haue grete abon
dauce gyue abondauntly / yf thou haue lytell gy
ue lytell / yf thou haue meane gyue meane / for Ihes
u cryst wylled & comaundereth that his almesdedes
ben prudent and dyscrete. And that is ayenst them
the whiche gyuen vnto bastelours. vnto trewandes
& other dyscreyvers of the people the whiche haue
no good tytle for to begge / or the whiche sholde la
bour and gete theyr lyuynge. fourthly almesdede
ought to be done saychfully / that is to vnderstan
de of a thyng of valour / & at tyme & place where
it ought to be done. Also almesdede ought to be do
ne of the propre substauce of hym the whiche doth
it / and not of an other mānes goodes / and of that
the whiche ought for to be restored. Also it ought
for to be done ordynarly / that is for to knowe vn
to hym selfe fyrste / and folowyngly vnto theym

*Si offers mun^{tu}
um ad altare & ibi
recordat^{ur} fuer^{it} q^{uod}
frat^{er} tu^{us} habuerit
aliqd aduersu^m te
relinq^{ue} ibi mun^{tu}
um an altare & va
de p^{ro} p^{ro}re^{solu}ari
fratri tuo & tūc ve
nies offers mun^{tu}
um. Math. v.*

*Donora dñm de
tua substantia. p^{er}
uer. iii. Qui offert
sacrificiū de sub
stantia paupis sicut
q^{uod} victimat filiū in
aspectu p^{ro}p^{ri}is. eccl. i.*

*Miserere aie tue
bñplacēs deo. eccl.*

The thyrede

unto whome a man is moost beholden by the lawe
of nature / as is fader and moder / syster and bro-
der / and so of other. for oother wyse it is to vnder-
stande to dyspraise his neyghbour in necessitye / and
so ayde hym the whiche sholde be a straunger / it
sholde be cruelle more than it sholde be mercy or
charyte. how be it they ben grete these werkes do-
ne and accompysshed in the estate of grace vnto
god pleasaunte and proufytable vnto the soule /
it appyeth by the gospell where god vs techech
that of that he sholde holde his Jugement / in say-
enge vnto them the whiche haue accompysshed
the sayd werkes of mercy. Come you ye blessyd of
god my fader and receyue the realme of paradysse
the whiche is made redy vnto you from the begyn-
nyng of the worlde. I haue hadde hongre and
thorste and ye haue gyuen me meete and drynke /
I haue ben a pylgryme and ye haue herborowed
me. I had nede of clothes and ye haue clothed me.
I haue ben spke and ye haue dyspyted me. I haue
ben in prysoun and ye haue recomforted me. And
than these blessyd shall demaunde not by Ignor-
raunce / but by admyracyon. Our mayster kyng
and lord whan we see the to haue thorste and hon-
gre / we the recomforted. And the blessyd Ihesu cry-
ste vnto them shall answere. Trewely I saye you
that / that the whiche ye haue done vnto one of
the leste of my bredern I it repyte for to be done as
vnto my self. Also he shall saye vnto theym the
whiche shall be on the lyfte hande the whiche ha-
ue done no werkes of mercy. Departe you fro me
accusyd of god / and ye shall go to the fyre of helle

*Venite dilecti pa-
tris mei possidete
patris vobis regni
a constituta mundi.
Esurui et dedistis
mihi manducare et
Math. xxv. Amē
Dico vobis qd vni
ex minimis meis
fecistis mihi fecistis
Math. xxv.*

eternall the whiche vnto you is made redy with
the deuylles. I haue had hongre and thurst and ye
haue not gyuen me that I myght drynke and rete.
I haue demaunded lodgynge / and ye wolde not
lodge me. I haue ben naked & ye wolde not clothe
me. I haue ben syke and ye wolde not dyspyte me.
Than these accursyd shall saue by admyracyn.
Lorde whan we see the to haue hongre and thurst
demaundyng lodgynge / syke and in necessyte we
haue not comforted the. Than Ihesu cryste vnto
them shall answer. I saue you in that that ye ha
ue not had wyll to doo vnto the poore for the loue
of me / ye me haue refused to do. And sythen that
it is so that ye wolde not lodge me in your houses
in the persone of my poore people. I ought not
you nor wyll not lodge you in the royalme of pa
radys. And therefore go you with all the deuylles
in to the fyre of helle eternall. And here is the sen
tence and consummacyon of all the worlde and of
the grete Jugement that all folke abydes. By the
whiche sentence it appereth that moche more noble
more sure and more dygne is the estate of holy po
uerie / or of lyfe contemplatyve / than of ryches
worldely / the whiche is the lyfe actyve. Also euery
creature ought well to take hede in his herte yf he
be poore ryche or meane. The poore by what tytle
in what necessyte / and by what intencion / he re
quyret and taketh almesse / for yf in beggynge
he maketh hym poore or impotent for to wyne
his luyng he synned ryght greuously as a theef
and is bounde to make restytucyon. In the whiche
it appereth the theef and dampnacyon of many

The thyrde

the which renne thurgh crystendom / & which affer
men theyr lerynges and fallenes / that many ab-
bayes / chirches / hospytalles / colleges and monaste-
ries that they namen may not be susteyned reedy-
fyed nor the poore people to be comforted without
the almesdede of people / of whome they demaun-
den oftentymes for to enryche themselves. The mea-
ne is he the whiche is neyther ryche nor poore / but
all oonly hath his necessitye that he receyue for
suffylance. And he is in as grete surete as the ry-
che is in grete daunger . for to gyue vnduely it is
a chyng of punycon / and not to gyue what cha-
ryte it comaunded / and necessitye it requyred / it is
ayenst god / and he synned / and this is as now vnto
the werkes of mercy corporall.

Here foloweth the werkes of mercy spyrytuall.

Caplm .iij.

Here foloweth of the werkes of mercy spys-
rytuell of the whiche it is for to vnderstande
that durynge this lyf there ben two estates / or two
maner of lyues. That is the estate of the lyf actyf
as ben people maryed or not maryed / ben they nos-
blesse / burgeyses / marchaundes / labourers / or of
ony oter crafte / of the whome the vocacyon and
occupacyon ben in these chynges worldely and cr-
thely. The other estate is of them of the lyfe con-
templatyfe / as ben the people of the chirche / and
pryncypally relygyous men who sholde take hede
vnto the seruyce of god / and vnto chynges spyry-

Parte.

small/as well for them as for those of the lyf actyue
By the meane of whome they be sustented in theyr
necessytees corporelles / that notwithstandinge it
is ryght conuenient that the one estate take parte
with the other / for none ought for to be all oon-
ly actyue / but that he haue some thyng of the ly-
ue contemplatyue . And in lyke wyse the contem-
platyue hym ought for to exerceise in some occu-
pacion corporell in place and in tyme after good
dyscrecyon / and for as moche as the lyfe actyue is
good / and also that the lyfe contemplatyue is mo-
che more better / he that myght perfaytly haue the-
se twayne he shoulde be ryght partyte for the estate
of this presente lyfe . But for to haue perfaytly
these two thynges it is the synguler preuylage of
the holy blessyd virgyn Mary and of Ihesu cryste
her oonly sone in as moche as he is man. for two
lyues vnto vs were full well sygnifyed and fygu-
red in Martha and in Mary Magdalayne / as it
is sayd before / with the whiche women sisters /
and dwellers in one selfe house the blessyd Ihesu
cryste wth his apostles toke his lodgyng / the wyng
vnto vs h^e wolde be & dwelle in the house of holy
chirch coposid & vnyed of these two lyues befor sayd
in lyke wyse as h^e body & the soule ben but one plo-
ne. And for as moche h^e no man may come from h^e
lyf vnto h^e realme of paradysse but by h^e way of m^ecy
In lyke wyse as these actyues ben pryncypally bou-
de vnto h^e werkes of mercy corporall so as it hath
ben made mencyon before for as moche as they ha-
ue h^e goodes worldely & corporall. Euen in lyke wy-
se those of h^e lyf contēplatyf the pryncypaly occupy

Intrauit in ciuitatem
da castellum. Luc. x.

The thyrede

*Effote misericor-
des sicut pater de
sua misericordia est
Luc. vi.*

Exemplum.

and excercise these werkes of mercy spirytuell. for
of as moche as the soule is a more grette thyng
than the body / of as moche these pouerties / splen-
des / & indygence of the soule may be more grette
than thole of the body. And vnto this purpose we
rede suche an example. There was but late an holy
heremyte excellent in contemplacō / & in the exer-
cise or dysynge of lye spirytuall / the whiche þ nocht
standynge he counseyllid w an other holy abbot tou-
chyng the dede of consyence vnto hym declaryn-
ge þ he hath yet such pouerte & defaute of perfeccō
that whan he seeth the synnes & imperfeycons of
some of his crysten broder / he ste hym myght well
and Joyously receyue in his company. But ryght
gladly he receyuech those in whome he knoweth
grette goodnes & them he socoureth Joyously in
theyr necessytes. And than the holy abbot seyng
the imperfeycon of hym the whiche sholde haue
dylcrecyon of necessytes humayne & more to peple
the spirytuelles than the corporelles / he began to
wepe in sayenge. Alas wel we sholde amercyale þ
innocence of humayne bodyes / for apens the grette
mercy of our neyghbours we ben dilled & auenged
more cruelly than bestes. for hogges & ocher bestes
& byrdes sayenge theyr semblable cypenge & in so-
me necessyte / them enforce to socour the & to shewe
them the sygne of compassyon. And therefore I an-
swere the vnto þ þ þ hast purposed vnto me þ in re-
ceyvinge Joyously the good plone þ doost a lytell
good / but yt þ receyue pyteously & in cōpassyon the
poore synner in shewynge hy his saluacyon þ doost
a more grette almesdede in as moche as he is in

Parte.

more greter necessyte than the good persone. he
sholde be ryght dulle & full of grete cruelte & whiche
the lesse his very broder almost rotten of mesellery
ryde & in anguyshe of honger & of thoste/boile
de & imprisoned in the pylson of his mortall ene-
myes yf he hym may ayde & conforte/ & he hym le-
ued before he deyed without hauninge of hym pyte
& compassyon. Now is it than so that mortall syn-
ne in the soule of our crysten broder is moche hor-
ryble mesellery & more greter pouerte & wretchyd-
nes than is the necessyte corporell before sayd. By
the whiche it appereth in what pyte & compassyon
sholde be the whiche see from daye to daye so ma-
ny of synnes & so horryble as well in our self as in
our broder crysten men. And therfore ought well
to take hede every creature in ryght of hymself the
meane to acquyte hym in accomplysshynge & wer-
kes of mercy spyrytuell/ the whiche ben pryncypa-
ly seuen vnderstanden by the latyn that foloweth.
Consule/ castiga/ solare/ remitte/ ter. ora. That is
to saye that every man is boude in place & in tyme
to couseyll & to teche his neyghbour. To chastyle
hym yf it apertayne. To pardone hym his defaw-
te. To comforte hym. To endure. And for his ne-
cessyte vnto god & vnto his sayntes to make deuou-
te orylons.

Here folowen .xij. maners of almesdedes spyrytuell.

After some doctours mercy spyrytuell is dy-
uylid in .xij. braunches. The fyrst is whan
a man pardonned wylfully for & loue of god them

Caplm .v.

The thyrede

Si dimiseris homi-
b^{us} peccata eorum dimit-
tet vobis pater vester
celstis delicta vestra.
Si autem non dimise-
ris hominibus nec pater
vester dimittet vo-
bis peccata vestra. Ma-
thei. vi.

Pater dimitte illis
non enim noscimus quid
facias. Luc. xxiii.

the whiche haue offended. And it is vnderstanden
whan they them repente & requyre pardonne / or
where a man is redy & apparelled that to do as
many tymes & as often as they wyll requyre par-
donne. How moche suche werke is vnto god pleas-
saunte it appereth by the gospel by the whiche our
lorde sayth & promytted that yf we pardonne par-
fectly for the loue of hym vnto our neyghbours the
offence that they haue comytted ayenst vs / he vnto
vs pardonned the grete offences & infynyte that
we haue done ayenst hym / as oftentymes & as ma-
ny as we trespasse his comaundement and it is
that that we hym requere from daye to daye whan
we saye our Pater noster. Et dimitte nobis debita
nostra sicut et nos dimittimus debitoribus nos-
tris. That is for to saye god our fader wyll ye
pardonne vs our grete and infynyte defaultes that
we haue comytted ayenst you. In lyke wyse as for
the loue of you we pardonne our neyghbours the
lytell offences that they haue comytted ayenst vs /
The peryll not to accomplyshe this werke and
comaundement appereth clerely by that / that
Jhesu cryste sayth in the gospel that yf we pars-
donne not with herte vnto those the whiche hath
vs offended / god the fader shall neuer pardonne
vs the grete offences that we vnto hym haue done.
And soo for to do vnto vs he wolde well gyue an
example on the tree of the crosse whan he pardon-
ned them the whiche made hym to deye in prayen-
ge sweetly god & fader for them. We sholde put out
the rancoure & ylle wyll of mysdede & shewe in dede
& in wordes tokens of loue vnto hym the whiche

Parte.

duely hym repented But vnto hy the whiche requy-
red not pardon it suffyled to pardon & rancome &
so shewe hy tokens of loue in wordes or other wyle
And this is of perfectyon & of necessitye of saluacy-
on after as Bonauenture sayth & saynt Thomas
And in lyke wyle is vnderstande þ word of Ihesu
criste þ sayth / pardon thy neyghbour whiche the
hath offended. And we sholde not pardon one tyme
aloney but as many tymes & often as of that
to do we ben duely requyred for the loue of god / ne-
uertheles we may Justely requyre satisfaccyon of
the Iniurye or damage þ whiche vnto vs hath ben
done or sayd. for þ is not ayenst charyte / but there
to is bounden he the whiche hath offended. The se-
conde maner of metty is to correcte charitably the
synnes and defautes that a man hath perceyued in
his neyghbour. And for as moche as these synnes
ben grete meruayllous and open in many people /
who so euer desyred to do the commaundment of
god and the saluacyon of his soule may make su-
che a questyon. That is to knowe whan & in what
maner a man is bounde to correcte his neyghbour
vpon þ payne of dedly synne / the answer. Vnto
that ther ben two maner of correccyons. The one
is of necessitye of Justyce / the other of necessitye of
charyte. Correccyon of Justyce apertayned aloney
vnto them þ whiche hath ony prelacón vpon a no-
ther / as is þ good man of the houle in his houle /
the whiche may haue his wyfe / his childern / & his
seruañtes / vnto whome he sholde do correccyon af-
ter as it aperteyned vnto his Jurisdiccyon not all
oonly by charyte / but w þ by Justyce to the ende to

*¶ ne quoties pec-
cabit i me frat me-
us & dimittat ei de-
ci septies dixit illi
iesus & dico tibi vlti-
septies & vlti septi-
tuagies septies.
Matth. xviii. ca.
¶ Hely falsa pietate
supat? & a fuitos de
linquētes corrige-
re noluit. seipm cū
fuit apud discretū
iudicē graui dāna-
tione pēssit di. xlii.
¶ Recet Id exēplū
de lymo. ca. lxiij.
et. l. re. ii. ca.*

A questyon.

The answer

The thyrd

acquyte hym & to geue example. Also these curas
these abbottes/byschoppes/& other prelates apent
theyr subgettes after as it apertayned vnto theyr
Jurisdiction. Also kynges/dukes/erles/& other no
bles/& theyr officers after the Jurisdiction & offy
ce & vnto them apertayned in the whiche they shol
de kepe & do mercy vnto those the whiche them re
pente & promyttyng correction & rygour of Justy
ce vnto obstynates & perseueryng theyr malyce/
for yf they paye not & they sholde that is to kno
we mercy & Justyce they dyspole them vnto damp
nacyon. The seconde correction & whiche is of the
necessyte of true charyte apertayned not all oonly
vnto the prelates of holy chirche/or vnto these lor
des erthely/but with & vnto all them vnto whome
god commaunded to loue theyr neyghbours as them
self. And for as moche as euery man is boinde hym
to repent & correcte of his owne propre synne / it
foloweth & he & whiche is boinde to loue his neygh
bour as hymself that he ought to do his power hy
to correcte & amende / or elles there is not in hym
true charyte / in lyke wyse as god commaunded
vpon payne of deadly synne . But it is well to be
noted that after as layen these doctours of theos
logye six condycyons ben requysyte before that a
man synned mortally in not correctyng his ney
ghbour / of the whiche thre ben in the regarde of
hym the whiche ought for to correcte / and these
other thre ben in regarde of hym the whiche ough
te for be corrected . The fyrste is whan that he
the whiche ought to correcte is certayne of & synne
of his neyghbour. for of synes secrete a man is not

Qui talia agis di
gni sunt morte. eo. i.
1. ca. glo. aug. Con
fessio dicitur & pos
set & deberet corri
gere. & facit. Itē
de hoc hēt figura.
nūeri. x. v. vbi dicit.
Sernēs de q. nul
l' est corrector aut
mois. Accipe oēs
pncipes ppli & sus
pēdas. & tra solē ut
furoz me. Itē a
pplō. & occisū sūt
xxiii. milia & placā
t' ē de. Itē nota
q. plac' q. nō corri
git scō; & forma sue
pzelationis peccat
mortalit. in te. xii.
dictū ē plac'. Cū
todi vtrū mltū q. si
lapsus fuerit erit
ala tua p ala illi.
Itē in psal. Si vi
debas furē corre
bas cū eo. &c.

Parte.

bounde so straitly. The seconde is that the correc-
cyon be swete or pytous syns & it ought to procede
of charyte. The thyrde is & there is none other vnto
to whome it appertayned more continually for to
correcte. for yf an other do it / it shall acquyte suffi-
syciently them the whiche elles had ben holden to
correcte. The fyrst condycyon of the partye of the
synner is that he haue in hyme suche dysposycyon
that a man may hope that for the correccyon he is
the lesse worthy / as it may be a person dronken / a
lecherous man / a man of grete furour or of obsty-
nate & a man may not truste correccon / than a ma-
ought to dyfferre & abyde the place tyme & oportu-
nyte to do it. for in suche cases suffyled pyte chary-
table & good wyll. The seconde condycyon is whe-
re the synne of hym that a man ought to correcte is
mortall / or that is may be very semblable. for as
for denyall synne a man is not bounde to correcte
vpon the payne of deadly synne. But is bounde all
only for to counseyll / and after good congruyte /
and this gnyeth well to vnderstande the goस्पел
the whiche sayth. Correcte thy neyghbour / and yf
by thy correccyon he be converted thou hast wonne
hym. By the whiche it foloweth after as sayth
saynt Gregory / that the synne wherof he hath ben
corrected was mortall. for for a lytell synne a
man is not losse and dampned. Also yf a man we-
re bounde for to correcte every defaute / or feblenes
denyall the whiche continually is in many / full
fewe it sholde sauour / and yf it were not that the
transgression of that commaundement were in e-
very dede of theyr conscience. The thyrde condy-

The thyrd

cyon that he there haue place tyme & oportunte.
 Be it than so spoken and concluded. That who
 so euer knoweth þ mortall synne of his neyghbour
 & the peryll of his dampnacion & hath place tyme
 & oportunte for to correcte / & there is none other þ
 whiche dooth by oblygacyon or other wyse / & it is
 very lyke þ yf he were correcte & so he þf sholde as
 mende. Than and not elles a man is holden vpon
 on the payne of deedly synne hym to aduise swetly
 and charitably / for elles a man trespasseth the co
 maundement of god & of nature / the whiche is to
 loue god his creatoure with all his herte abone all
 thynges / and in lyke wyse his neyghbour as hym
 selfe. Whan it is so than / that the moost grettest
 mystry that may be in man is the estate of deedly
 synne / how may it than be that any man loueth
 his neyghbour as hymself yf he socoure not hym
 vnto his power in suche necessitye. Also saynt John
 sayth in his Canon that he the whiche loueth not
 his neyghbour may not loue god faithfully / loue
 may not be hydde. for yf any man haue true loue
 he shall shewe it in werkes by accomplisshynge
 the werkes of mercy in doyng thynges grette or
 lytell after the quantyte of his loue / in lyke wyse
 as wytnesseth saynt Gregory. And therefore he the
 whiche hath trewely the loue of god in his herte
 dyspayreth not lyghtely the correcyon of his
 neyghbour / and hym enforceth for to correcte hym
 in the vertue of the holy goost / the whiche may all
 thynges. The thyrd maner of mercy spryтуell
 is to teche them the whiche ben ignorant / by the
 whiche techynge the soule is fedde with the brede

Qui nō diligit fra
 tre suū quē uidet.
 deū quē nō uidet
 quō pōt diligere. i.
 10. iiii. ca.

Amor dei nunq̃ ē
 ociosus. opat̃ est
 magna si est. si ve
 ro reuerit opari
 amor nō ē. hec gre

Parte.

or holy doctryne. In lyke wyse as the body is now
 ryshed and susteyned with meete corporell. And
 yf it be so than that for to gyue meete and drynke
 vnto the poore for the necessitye of the body god
 promyttech the royaume of paradys. for by the
 more gretter reason he shall gyue his glorie vnto
 them the whiche for the loue of hym gyuen vnto
 the soules good and holy techynge. for of as mo
 the as the soule is more dygne than the body / of
 as moche the meete and the refectyon spirytuell
 is more noble than that of the body. Sythen it is
 so than that the moost partye of our neyghbours
 ben in languore of ignoraunce / & that the horryble
 fampyne inuadeth all moost all the worlde for the
 defaute of brede spirytuell / that is for to understan
 de of holy doctryne / as it may be to saue hym the
 whiche hath science and knowlege of thynges the
 whiche apperteynen vnto the saluacyon of y^e soule
 & seeth his neyghbour deye in languysshynge for
 the defaute of this doctryne / certayne with grete
 payne may he be excused before god of the comaū
 dement to accomplysse mercy. Some ben bounde
 to teche & to departe the meete & holy doctryne by
 cause of theyr offyce / as these prelates of holy chir
 che / and these prechours the whiche for luche vo
 cacyons they ben called the lyght of the worlde /
 and the salt of the erthe. for they gyuen lyght
 and techen the people symple and ignoraunt / and
 vnto theym gyuen good sauour and deuocyon in
 preferuyng them to theyr power from the stench
 and corrupcyon of all synne by good example of
 lyf / by good doctryne and good exortacyon / and in

Saloz & refectio
 mea & vetricis. aug

Eterne damnatio
 pena incurrit p^oica
 tor & semen diuini
 vbi nō legit. xliiii.
 di.

Nos est lux mundi
 vos estis sal terre.
 Math. v.

The thyrd

so doyng the holy fader of mercy vnto them prouyded to make the grete in þe reame of paradys. Also curates/faders/and moders/godfaders/and godmoders/auncyent people/maysters of scole/and other ought them to acquyte ayenst theym of whome they haue charge/in techyng them/and repleuyng theym of theyr defautes after as it is layd before in the mater of correccyon as well frater-nall as of Iurydyccyon. The fourth maner of mercy spyrytuall is to recomforte them dyscomfor-
ted/ & this werke is moche necessary. for by heyn-
nes & desolacyon oftymes a man falleth in to dys-
payre/ & from dyspayre vnto eternall dampnacōn
And therfore who so euer charitably comforted the
dyscomforted he draweth hym backe from helle as
moche as in hym is. The whiche thyng is as mo-
che pleasaunt vnto god/as moche as is þe grete loue
of the whiche he loued his creature / for whome to
saue & preserue from dampnacōn he hath wyll-
ed to deye. By þe whiche it foloweth þe to comforte the-
se dyscomforted is a werke of ryght excellent mery-
te before god. To counseyll & to comforte is þe offy-
ce ryght syn-guler/as well of the blessyd Jhesu cryst
as of the blessyd holy goost. By the whiche it appy-
reth that he the whiche accomplished not the wer-
ke of recomforte þe dyscomforted whan there is pla-
ce & tyme comytted as moche grete ylle as it is to
do grete good merytorious & pleasaunt vnto god.
The fyfth maner of almesdeede spyrytuall is to co-
forte & to enhardy those to do well the whiche ben
weke in spyryte / many there ben the whiche done
grete thynges vertuous and merytorious / but by

Ego rogabo p̄r
a alii pacit̄s da-
bit vobis. Jo. xiiii
Paraclet̄ aut̄ idē
est qđ consolator.

Parte.

the vyce & synne of pusyllanymyte or cowardyle/
they are not vnder take to come vnto so grete good-
nes. Wherfor them to enhardy & them to gyue cou-
rage to do & vnder take these thynges the whiche
ben vnto the glorie of god & of the saluacyon of
theyr soules is the werke of moche grete charyte &
moche pleasaunt and merytorious before god &
by the consequent the defaute of that to do and ac-
complysh is moche peryllous and dyspleasaunt
vnto god & specyally in them vnto whome it ap-
pertayned by theyr offyce the estate & vocacyons to
make stronge & exorte the comen people to do well
as ben the people of the chyrche ben they prelates/
curates/relgyous/or other. And whan it shal hap-
pen that they sholde as to make stronge lusteyne
& to ayde these other for to vnder take werkes me-
rytorious in wekyng them & dyscouragynge be
it by theyr euill example or otherwyle well nere al
shall be lost & wasted. The sixt maner of almesde
de spyrytuell is to supporte the feblenesses of his
neygghbours the whiche thyng he ought to do by
very compassyon/by oryson & by good dyscrecyon
of correccyon in preseruyng them from the occa-
syon of synne and fyndynge the remedies & mea-
nes theym to reduce & amende after as it may be
possyble by the maner befor sayd of correccyon fra-
ternall. for sythen it is so þall the blood of Jhesu
criste had ben gyuen & shedde for the precyousnes
of the soule the whiche is the ymage of the blessyd
trynity the temple & habytacyon of the holy goost
the loue and the delytes of Jhesu crist / and the
whiche may come vnto the beatytude eternall of

Si lumen quod in te est
tenebre sunt totum
corpus tenebrosum
erit. Luce. xi.
Alter alteri onera
portate et sic ad-
implebitis legem christi.
Mures crucifigen-
tes submetipsis fi-
lium dei et hostem cui
habites heb. vi. glo.
In se ei crucifigunt
filium dei et contume-
litis habet et gratiam ei
vilipendentes in
peccatis faciet.

The thynde

paradyse/as may the true catholyke the seruante
of Ihesu cryste seen & knowne without grete com-
passyon and without effusyon of teeres so noble a
creature consecrated of god by the holy creame and
the espouse of Ihesu cryste put and abandonned
vnto the foule lyknes of deuyles / fylthy / vyle/
and dysfigured by synne / some more than deuy-
les / by the whiche the blood and passyon of Ihesu
cryste ben moche more dysprayed than the thyng
foyled and troden vnder the feet of all maner of
beestes. Alas more than a thousande tyme alas as
las how thynke we to be faythfull vnto Ihesu cry-
ste & to seee suche pyte & suche deluge of soules spe-
cially crysten men wout anguysh & compassyon
the whiche is no thyng yf it be not shewed in the
werkes of mercy. The .viij. maner of almesdede
spryтуall is / to hydde / to couer / and to anguysh
the ylle and dysfame of his neyghbour / not to pu-
blyshe and shewe it by enuye or any other cursyd
entencion. For sythen it is so that good renoune
is a grete goodnes noble and spryтуall / as how
may it be done that any man loueth god and his
neyghbour yf he vnto hym yelde not and conser-
ue his good renoune in couerynge his synnes / his
defautes and his fragylytees. Certes it is impos-
syble / and in as moche as the synne of our neygh-
bour is moche grete / of as meche haue we the mor-
re gretter matter for to accomplyshe ayenst hym
the more gretter mercy / and for to haue ayenst god
humylyte / fere / and loue / in byleuyng certaynely
that neuer creature dyde synne so grete or desestab-
le / but that we may do more gretter or semblable

yt god kepe vs not and the seruyce of these blessyd
 anges. And in lyke wyse as of suche synne I shol
 de haue wyll it for to hydde. In lyke wyse every
 man it ought to do open his neyghbour by very co
 passyon and charyte. The .viij. maner of almesde
 de spyrytuall is to exhorde and meoue the good to
 prouffyte from good vnto better / in shewynge
 them that they them kepe to presume folysly of
 theyr good werkes / of the whiche the honour and
 the glorie apperteyned all oonly vnto god. Also
 that they haue in fere and in hate the fauour and
 the praple of the worldely people / the whiche often
 tymes taken and magnifyen that the whiche god
 reproveth and punyssheth. Of suche fauours ma
 keth oftentymes the deuyll his darte or his arowe
 the whiche he casteth in the mydde daye / that is
 the daync glorie the whiche taken these grete soy
 les and full lytell well auyled of good werkes. Al
 so ben they aduyled that for ony lyf or penaunce of
 tyme passed they be not of all assured for to be per
 fectely acquyted before god. And thertfore wat
 chen they vpon theyr warde in full grete fere and
 in humylyte / in byngynge oftentymes to mynde
 the estate and the feruour from whens saynt Pe
 ter felle the whiche so pyteously forloke his creato
 re. Also Dauid. Salomon. Sampson. and other
 many excellent in merytes and in hyghenes of lyf
 comtemplatye / of the whome is made mencyon
 of the lyues of sayntes / ben fallen in grete and py
 teous inconuenyences. And comenly the rote and
 the foundacyon of theyr temptacyons hath ben to
 presume of themself / & to dyspraple poore synners

*Alagita volate in
 die a negotio pam
 bulante sc. ps. xc.*

*Ad tu licet ceteri
 hoim raptos in
 si adulteri velut
 etia hic publican
 sc. xviii. ca.*

The thyrd

for one of the gretteſt temptacyons vnto people of deuocyon is to compare theyr lyf of penaunce/grette/noble/and excellent vnto the pouerte & vnto the myſery & feblenes of theyr neyghbours the whiche ben in grette & horryble ſynnes. And by this meane felle and hym enpyded the pharyſee of whome maketh mencyon the holy texte of the goſpell. But thoſe the whiche ben taught & inſpyred prouſſys ten gretly vnto the occaſyon of the ſynnes of theyr neyghbours. for of that they humble them vnto god/en knowlechyng that it is more gretter gyfte of god to preſerue any from the fallynge vnto ſynne/than hym for to aryſe after that he is fallen. And yf it be ſo that the lyf and the merytes of many relygyous and other the whiche yet ben at this daye is a lytell chyng in comparyſon of the lyfe and holynes of them beforſayd. Who oftentymes haue ſo gretely fayled/what is he the whiche oughte to truſte in hymſelf or his merytes. The .ix. manner of almeſdede ſpyrytuall is to gyue good counſeyll in chynges ſpyrytuell/& this werke is moche pleaſaunt vnto god/and of grette meryte vnto them that it may do in conſermynge hym vnto the bleſſyd Jheſu cryſte / the whiche for his example and doctryne is named the tongue of greate counſeyll. The gretenes of this werke and the meryte may be conſydered in the hyghenes and dyffyculte of the cauſe of the Juge and of the partye aduerſary. The cauſe is for to leſe/or for to wyne paradyſe. The Juge is god almyghty/and all knowynge/by the whiche fals excuſacyon/cautelles/cauylacyons/appellacyons/dylacyons/ſere/fauours/

Uocabitur nomen eius
admirabilis & ſolita
rius deus fortis &c.
pſalme .ix. ca.

gyftes/or promyſſes/hane no place in this coun-
te for to peruerſe Juſtice. The aduerſarye is the de-
uyl of whome the malycyous cautell & to excuſe
his prycke and longe experyence ſurmounten all
naturall intendement of humayne creature. And
therfore whan a man ſerch that the deuyl dyſcey-
ued enuiled and entyled the poore creature hu-
mayne for to dampne hym and for to make hym
to leſe paradyle / it is a moche excellent werke of
charyte to counſeyll hym the meane for to with-
ſtande the malyce of the deuyl / and hym for to
ayde for to come to wyne and to poſſede ſo noble
an heritage as is the royallme of paradyle. But
euery intendement ought well for to haue in hym
meruayllous ppyte and compaſſyon of the moost
gretteſt partye of them lyuynge the whiche an hon-
dred thouſande tymes ben more dplygent to ſuche
counſeyll/to purchaſe or for to defende theyr ryght
in twoo or thre feet of londe/of dwellyngeſ / than
they do for to purchaſe the royallme of paradyle/
the whiche vnto theym apperteyned by true ryght
of heritage. The whiche vnto vs hath playnely
and ryght lawfully purchaſed our fader Jheſu cry-
ſte. And of that folpe hath other tymes founde the
experyence the whiche ſoloweth. The yeres a thou-
lande foure hundred foure ſcore and thre/a noble
man of the royallme of fraunce vnto his goostly
fader reknowleged and confeſſed vpon the loyaltie
of his fayth that he pleaſed by thre yeres in the
grande or grette aſſyſe in the Cyte of Bourgeys
for the ryght that belened to haue thre halfe pens
of rente by the yere/and he was not yet at the tyne

The thyrd

nor ende of his cause / but he abode in doubte for
to lese or to wyne / & he affirmed that with his
costes and his dyspenses as well of his moeuable
as of his herytage / he hath taken the beste coun-
seyll that vnto hym was possyble for to fynde / and
after the relacpon / and the whiche me seemed very
semblable / he myght haue made more than an
hondred myles vpon londe. And a semblable thyn-
ge make many of other worldely people the whi-
che make not one myle nor yet halfe a myle for to
seche one good coulepll of consyence. By the whi-
che it behoued for to conclude that cause of many
done ylle is for that they rennt from the grete and
infynyte Justyce of Jhesu cryste. The .x. maner of
almesdeede is for to pacyfye and accomde them the
whiche ben in dyscorde. And how be it it is grete
this werke and merytoryous before god / it appy-
reth that it is for to vndo that that the deuyll hath
done / and for to do that that Jhesu cryste is comen
for to do in this worlde / and hath shewed by his
example and commaundement for to do. The
labour and operacyon of the deuyll is for to put
noples / debates / warres / and dyuysyons in all esta-
tes / for the whiche cometh pletynges / hates / deba-
tes / and oftentymes murders / grete losse of goodes
and of bodyes and of soules / for who that hated
his neyghbour lested god the whiche may not aby-
de but in the consyence of hym the whiche hath
peas with his neyghbour. And therefore whan our
lorde was borne for to fyght and for to destroye
the payssaunce of the deuyll he dyde do crye with
the sounde of trompettes of paradysse peas in erthe

Parte.

And therfore of good ryght he is named kyng of
 Iherusalem and pryncce of peas. By the whiche it
 appereth that for to put peas and vnyte bytwene
 them the whiche ben at dyscorde debate or dys-
 syon it is for to do as moche grete seruyce vnto the
 kyng of peas in hym preparynge the chambre
 and the habytacyon where he wyll enhabyte and
 reste the whiche seruyce and offyce may not be do-
 ne without grete retribucion. And by the contra-
 ry for to put dysyson warre and debate bytwes-
 ne any persones is properly the offyce of the de-
 uyll and of his membres. And therfore sayth holy
 scripture that there ben .vi. thynges that god hat-
 eth moche but the seuenth he hateth soueraynly.
 The fyrste of the sixe is pryde. for our lord is of
 humylyte infynyte. The seconde is lyenge for he
 is trougth dyspyne. The thyrde is crudelyte for
 he is swete benygne and mercyfull. The fourth
 is enuye/cautelle/or trechery for he is bonte with-
 out faynyng. The fyfth is vnfaythfulnes ayenst
 Justyce for he is the Juge of Justyce infynyte.
 The sixte is fals wytnes the whiche is contrarye/
 as well vnto the trougth as vnto charyte but abo-
 ue all these thynges before sayd he hath in hor-
 rour or in hate hym the whiche loweth hatred des-
 bate dyscorde and dysyson bytwene them the whi-
 che ben and ought for be frendes / and therfore
 they the whiche ben peasyble of good ryght ben
 called in the gospels the childern of god. And by
 the contrarye may a man saye that they the whi-
 che lowen hates/warres/dyscordes/dysysons/
 and debates that ben the childern of the deuyll of

*Gloria in excelsis
 deo. & in terra pas
 bell. Bone voluta
 tis. Luc. ii.*

*Seruit d'odit de
 & septimū detesta-
 tur aia ei^o puer. vi*

*Beati pacifici qm
 filii dei vocabut.
 math. v. A parricio
 sena. Maledicti
 guerrifici qm filii
 diaboli vocabut.*

The thynde

*Nullū credim⁹ ad
salutē nisi deo iu-
uente uenire. nullū
imitatū salutē nisi
nisi deo adiūante
operari. nullū nisi o-
rante auribus pme-
reri. her. aug. li. de
eccl. dogmati.*

*Orō ē eleuatiō me-
tis i deū scdm da-
mascenū.*

*Si nō ex uobis cō-
fiteris sup terrā
de dñi re quacūq;
petierint fiet eis a
p̄re meo q̄ ē i celis
Mathei. xvi.*

helle. The .xi. maner of almesdede spyrytuall is
for to praye vnto god for his neyghbours. And this
almesse prouffyteth vnto the body and vnto the
soule in all maner necessyte. for by this almesse or
ayde vnto his neyghbours hath purchased sappy-
ence/vertues/and merytes/and fynably the royal-
me of paradys / the whiche noo man may haue
and gete of hymselfe. By the whiche it behoueth
that by humylyte and by prayer a man them re-
quyre of god / the whiche so for to do vs hath war-
ned. Where of sayth well the holy doctour saynt
Austyn that noo maner man may come vnto sal-
uacyon yf that god calle hym not / nor noo maner
of man may come yf that god ayde hym not / nor
also he wyll not ayde hym yf that a man requyre
it not. The whiche chynge is done by deuoute
prayers / that is for to lyfte vp his herte vnto god
by true fayth without ony maner of chynge or ar-
tycle for to doubt / that he is more puyssaunt for
to gyue moche more gretter chynge than ony ma-
ner of man can chynke or demaunde. Also a man
ought for to bpleue stedfastly that wyll make his
prayers auaylable the whiche is the fontayne and
depnesse of mercy / of pyte / and of swetnesse infy-
synye / and he the whiche may not fayle nocher
lye. And alwayes sayth he in the gospels / that yf
two or thre persones beu vnyed in good charyte /
he them shall gyue that that they of hym requyre
prouffyttable for the glorie of god and for the
saluacyon. If it than a chynge dygne moche holy
and moche pleasaunt vnto god / as for to praye or
ne for an other. for oftentymes god pardonned.

Parte.

the one by the request & supplicacyon of the other. In lyke wyse as it appyred by the holy scripture/ where god sayth vnto Moyses. Suffre me & I shal destroye this people for the synne of ydolatre/as yf he wolde saye/that yf it were not for thy prayer the whiche holded me and sarped. I sholde destroye the people ydolatres sodaynly. Also by the prayers of Danyel the people of god were delyuered from the captiuyte of Babylon. Also by the prayers of Danyel the aungell the whiche by the commaundement of god put the people vnto deeth and destruction incontynent cellyd. Also by the prayer of holy chirche/that is to knowe of those the whiche were baptysed. Saynt Peter was myraculoussly vynchayned and delyuered from pylson. for it is wyrtten in the dedes of the appostles that the chirche prayd for hym without cellynge / and it was fygured how that by the deuoute orylsons of holy chirche poore synners the whiche them submytten vnto the sacramentes and prayers of them ben delyuered from pylsons and boundes of the deuyl of helle the whiche holdeth them bounden by the cordes of theyr synnes. Also by the prayrs of holy persones the whiche than were present. Saynt Poule receyued the syght the whiche he had losse and was baptysed. By the vertue of prayers these deuylles ben vanyquysht/fortunes/sykenesses/warres/and pestylences cessen. By prayer these payrarks/these prophetes/martyrs/and other layntes/haue chasped these deuylles/helyd the syke/repsted the deed/converted these ydolaters. To praye for his enemyes is a thyng of grete perfeccyon/

*Dimittite me vt ita
scat furoz me? co-
tra eos & deleat ec.
& moyses nō dimi-
sit qre de? nō dele-
uit. exo. xxxii. ca.
Petrus dauid an-
gel? exterminatoz
dimisit pplm. ii. re-
gū. i. i. i. i. i. i. i. i. i.
ecclie cathene ceci-
derūt de manib?
petri. Actu.*

*Petrus scōz cet
derūt squame ab
ocul? pauli. actu. i.
Quis ei instoz nō
arando purgavit
Quis nō hostē ozā
do deuicit. Dion-
b? danieli vīsa pā-
dit. sopit? flame
fere abetescūt cad
hostes. inimici vī-
cunt. hec cri. in ser-
mo. de Letare.*

The thyrd

Die ne statuas illis hoc peccatum. actu. vii.

Oportuit pati crucem & sic intrare in gloriam suam. luce. xlii. Item actu. xlii. Opus per multas tribulationes introire in regnum dei.

Qui sanat omnes infirmitates tuas. & coronat te in misericordia & miserationibus. Itē Quod miseretur patris filiorum miseratus est dominus timentibus se. ps. cxi.

and he foloweth Ihesu cryste the whiche in deynge prayed god the fader to pardonne them that made hym to deye/and in this folowed hym saynt Stephen. And who so is well enlumpned he shall knowe clerely that euery good crysten man ought for to praye for them vnto hym done Iniurye as for them the whiche vnto hym gyuen mater to entre with Ihesu cryste in to the realme of paradylle / in to the whiche none may entre wout tribulacyon. The. xij. maner of almesdede spyrityuell is to offre or to make offrynge vnto god the fader the blessyd Ihesu cryste his sone w the ryght holy sacrament of the awter/and this almesdede here surmounted synghulerly in two thynges/all these other good dedes that may be sayd or thought/that is in dygnyte & in generalyte. In dygnyte/for than is offered the very sone of god/vnto whome ben all the treasures of the dyuynyte/and all goodes/ben they of nature/of grace/or of glorie. There is the brede/and the wyne/fleshe/and blood/the ryght holy refection of crysten soules. Also this almesdede is ryght generall as well vnto þ quicke as vnto them that ben departed/for it is the pryce & the redemption for an hondred worldes yf there were so many the whiche wolde vnto that submytte theyr fayth and theyr hope. This medycyne is not all oonly of soules/but with that of bodyes and of all syknesses. It is he the whiche for to gyue example of of all perfeccyon hath made and accomplished all werkes of mercy as well corporal as spyrityual. for fyrste he vs hath gyuen his ryght holy fleshe viginale for to ete/and his precyous blood for to

Parte.

drynke. Also he so is dyspoyled on the tree of the
crosse for to clothe vs with vertues and with glory
he hath wylled that his syde were opened for to
lodge vs. he vs hath vlycted from daye to daye
our sykenneses/as well spyrituall as corporall. he
vs hath deliuered from the harde pylons of the
deuyll. he hath wylled to be buried by the water
of baptem/by the whiche we sholde deye / as vnto
the desyres seculer and worldely / and shall lyue
with hym alyen. By this oblygacyon he is brok-
ken/the deuylles surmounted/the vertues purchas-
sed and gyuen/the holy goost sente/and the pate
of paradys opened/and by the werkes of the infy-
nite mercy of the blessed Ihesu cryste. Vnto whos
me be honour in the worlde of worldes. Amen. And
this is as vnto the werkes of mercy.

Itē ipse p̄cipiat
oib⁹ mīdīarib⁹ nūc
ip̄e sanat oēs infir-
mitates tuas. ps.

¶ Thus endeth the thyrd partye.

¶ Here foloweth the fourth partye of this boke in
the whiche is foude p̄ maner hy well to confesse/ &
it conteyneth .xxx. chapytres. The whiche well stu-
dyed and put in practyse/may be the meane for to
make a true and a partyte confessyon. And by the
consequent to haue absolucyon and remysyon &
specyally saluacyon with the company of sayth-
full crysten men.

The fourth



Every persone that wylled & desyred to make good examinacyon of his consyence for enterly & perfectly hys to confesse he hys ought examyne by the doctryne drawen in these thre partys precedentes. That is to knowe of the artycles of the sayth. Of the comaundementes of the lawe. And of the werkes of mercy. for in these thre poyntes is conteyned the dede of the consyence by the whiche a man shall be synably Jugged vnto saluacion or vnto dampnacyon. And therfore to the entente that symple people may haue mater and doctryne of well & surely to examyne the dede of theyr consyence there shall be fyrst put some thynges generall touchynge the sacrament of confessyon.

There folowen.iiij.reasons for to shewe hys Justy

creacyon of one synner / is more greater thyng than
the creacyon of the worlde.

After the sentence of glorious saynt austen
to reduce a synner from the estate of mor-
tall synne / vnto the estate of grace / is a more grea-
ter thyng after some consyderacyon / thanne was
the creacyon of heuen and of erth / and that may a
man shewe by foure reasons. The fyrst is / for the
soule þ which is by his synne in þ estate of damp-
nacyon and perdycon / is more noble and more
dygne syngherly / for as moche as he is create v-
to the ymage of the blessed trynity / the whiche is
not the sonne / the skye / and all the erth / by the whi-
che it foloweth that to bryng one suche creature
from the estate of maledyccyon & of dampnacy-
on vnto saluacyon / and vnto the royaume of para-
dysle is a more greater thyng than is the creacyon
of the thynges before sayd. The seconde is suche
for as moche as god demaundeth not to be ayded
vnto the creacyon of the soule / nor of all the world
but he myght not nor wolde not vs reduce frome
dedely synne vnto the estate of grace / without the
ayde and consent of our free wyll. The thyrde rea-
son is / for in the creacyon of the worlde god fonde
no lettynge nor resystence / but vnto the Justifyca-
cyon of the consyence / the synne repugnethe vnto
the grace of god: The fourth reason is / for whan
god created all the worlde / he sayd that heuen and
erthe be made / And at his sayenge and pleasure al
was made and formed for to reduce oure soules
frome synne vnto grace / he is excessyuelly humylye

Qui fecit te sine
te non saluabit te si-
ne te. Augustinus

The fourth

ed/ And by the space of two and thyrty yeres and thre monethes he hath endured fastynges/ prayers paynes/ sweetynges. and labours/ & hath ben bounde/ spytte on/ stryken/ and crucifyed/ And fynally hath shedde all his precyous blode/ And hath wyl led to dye on the crosse/ And all that hath he done for to delpyer oure soules from synne / And for to brynge them vnto saluacyon.

¶ Here foloweth a profytable exortacyon for to do wylfully penaunce.

Capitulum .ii

A Man ought well to note that there is not so greate a synner in the worlde but that he may recouer the grace of god/ yf he wyl do that that is in hym/ for god is of so greate pyte & mercy that he may not fayle vnto his creatour the whiche doth that/ & in hym is/ wherfore it is to knowe that by the lyght of reason naturall. And specially of that the whiche is ayded with fayth and enformed/ That is to vnderstonde that the synner & whiche is contrary and dyspleasaunt vnto all reason/ Also he may consyder the Justyce dyuine/ the whiche may not sufferre but & synne were ponysshed/ And of this consyderacyon/ and comparyson of synne vnto the Justyce dyuine the whiche is in synne / And by the conspyguet to offende in synne/ & by synne procedeth and comyth fere vnto & creatour resonable culpable and subgette vnto synne/ But howe be it he ought not alwayes to abyde in that consyderacyon/ for that sholde be meter hym

parte.

too dyspayre/As were Cayme/and Judas/But
more ouer he ought to consyder/the bonte/pyte/ &
mercy the whiche ben in god infynyte/by the why
che he abydesth the synner/and defferrith his deeth
to the ende that he may ble yf he wyll of the consy
deracyon beforelaid and that he may do penaũ
ce/And of this consyderacyon of mercy comyth an
hope agayn god our fader the whiche is fountay
ne of mercede and of all consolacyon/And by the
meane of these two thynges/That is to knowe fe
re on that one partye/and hope on the other/co
myth a purpose and desyre to do penaunce the whi
che purpose comyth pryncypally of god by a remon
ce of consyence that god gructh vnto the persone/
or by a lytell/and inclynacyon naturall or by a pre
dycacyon/or by the counseyll of a gode confessor
or by other vocacyon semblable/And thenne they
the whiche dyspose them to receyue and obey vnto
that inspyracyn receyuen true contricyon of theyr
synnes/And by the consyguent the grace of the ho
ly gooste/But they the whiche it refusen in dysfer
rynge from daye to daye/from month to month &
from yere to yere makynge a defe cere/the whiche
by so often tymes/And also contynually strykeh
at the pate of theyr consyence/yelde them vnhyn
de & indygne of the loue of god & of his royalme/
by the whiche they abyde in the temptacyon of the
deuell Justely reseruyd vnto the fyre of hell. for it
is a thyng certayn that there was neuer creatour
dampned but by his owne defaute.

Quanda remissa
expecta reexpecta
modici hic imodi
ci ibi hic. xviii. fa
roz illis scdm simi
litudinē serpentis
sicut aspidis surde
et obturantis au
res suas ps. lvi.

The fourth

There foloweth the .xii. fruytes the which cometh
of trewe penaunce.

Capitulum .iii.
Fuge colluctio oculi
tuos ut videas
apo. iii.
Nota colluctio ex-
erta aqua et pul-
vere confitetur et
purgat in oculis
carnalibus humore
et significat confes-
sionem que per pul-
verem proprie cogni-
tionis cum aqua la-
crimose compunctio-
nis intellectum illu-
minat quia intellec-
tus dat per oculum id
est humilibus.

A Man may shewe .xii. fruytes cometh/and
procedeth of trewe penaunce. The fyrst is
illumynacyon of the soule for thre thynges/ fyrste
for the confessyon is not true yf the synner take no
payne to thynke on his synnes/ and to knowlege
his defeaute/ and his blame/ And therefore sayth a
man comenly/ he that lokech in a glasse seeth hym
selfe well/ and he that seeth hymself well/ knoweth
hymself well/ And he that knoweth hymself well
prepleth hymself lytell/ And he that prepleth hym
selfe lytell is a wyle man/ Secondly for that/ that
the synner hym humbleth before the preest for the
loue of god/ some tyme the kynge the pope/ before
a poore chapelayne/ by the which god hym geueth
the lyght of grace/ Thyrde for the instructyon þ
the good confessor geueth vnto the synner/ for ma-
ny ymagen of venyall synne that it be mortall/ or
some tyme of mortall that it be venyall/ or that it
be no synne/ The seconde fruyte is þ mercy of god
of the whiche sayth saynt Barnardyne that god
hath two courtes/ That is to knowe the courte of
mercy/ And that other of Justyce/ That of mercy
is moche swete and gracysous in comparyson of þ
of Justyce for foure reasons/ The fyrste is for as
moche as the Iuge of this court is swete and ampa-
ble ageyn the synner the whiche is culpable/ The
seconde for in this court a man byleuech withoute
ony thyng agayne sayenge vnto culpable/ The
thyrde/ for alwayes in this court is gyuen lyberte

and deliuerance. And ther is neuer gyuen sentence
of deeth. The fourth for that, that he þ which had
deserued the gybet of hell, is assured of the royal-
me of paradylle. Also for as moche that from the
court of Justice, a man may apele vnto the court
of mercy durynge this present lyfe, and not after
an example of dauid of mary Magdalayn of Iaspe-
ter, and many other synners. And also it consey-
leth saynt Austen, and many other holy scrpytu-
res. The thyrde fruyte is that the synner is arysen
from deeth spyrtyuall vnto the lyfe of grace, for
after that a man hath synned mortally, man may
neuer retorne vnto grace, but by the meane of con-
fession, and how be it that he the which hath true
contrycyon and dyspleasur, of his synnes, he is by
that in the estate of grace before that he hath ma-
de actuall confession. Neuerthelesse it behoueth þ
he haue purpose that to do in place and in tyme or
elles he may not haue grace. The fourth fruyte is
deliuer from the pynsaunce, & from the bondes of
the deuyl of hell, the which holdeth þ synner in
his mouthe the which is moche large in the entre
but ryght strypte as vnto þ comynge out. The fyft
fruyte is purgacyon of ryght horryble & detestable
mesellery spyrtyuall, þ is from dedely synne, the
which purgacyon may be made in lytyll tyme du-
rynge the greates dayes of mercy, as well of synes
dedely as of venyall, but after this mortall lyf mo-
che otherwyle shall be þ forme & maner of pledg.
The. vi. fruyte is a lyghtynge of þ consyence for
none other thyng is so heuy as þ the which hath
made thes deuylles to fal, & other dampned in to

Saluabit te p con-
fessionē dominus
ex ore augusto la-
tissime. iob. xxxvi.
capitulu.

Dixi cōfitebor ad
uersū me in iudici-
um meū dñs et tu
remisisti impietate-
m peccati mei. þ
xxxi.

The fourth

the depnesse of hell / that is dedely synne the which
by other meane than by true confessyon penaunce
he may not be deposed / & this alleuacyon they syn
de by certayn operacyons grete & horryble synners
after þ that they ben lawfully confelled. The. vii.
fruyte is / peas / and vnyte with god / for in dyslobe
ynge vnto god / the synner maketh warre agayne
the maieste dyuine / agayne whole power to resyste
it is a thyng impossible / by the whiche the synner
ought soueraynly to seche the meane of peas / that
is true penaunce. The. viii. fruyte is / þ by true cons
fessyon the deuyl & all his labour is put to confusy
on / and oftymes by þ couleyll of good confessours
some embusshement his cautelles and decepcyons
ben dyscouerde / The whiche thyng hym dysplea
seth / and the lett: of his fals intencion ryght syn
gulerly. The. ix. fruyte is that oftymes it happen
eth that he the whiche hath not playne contricy
on / but hath alonely attricyon / the whiche is a ma
ner of contricyon vnpartyte and vn suffycient for
to haue the grace of god / But by the vertue of the
absolucyon sacramentall / with that attricyon the
synner recepueth the grace of the holy goost / yf the
re be none other lettynge. The. x. fruyte is reuelas
cyon of grete parte of the payne due for þ synnes
þ a man hath comytte as well for the vertu & puri
saunce of the keyes / & of the sacrament of holy chr
che / as also of þ shame þ a man hath to tell his sy
ne. The. xi. fruyte is augmentacyon of grace / for
often it may happen þ the grete contricyon / and
dyspleasure that the synner hath he hym arayseth
from synne in to the more greater grace and loue

*Qui humiliter co
fiteatur venia con
sequit. her glo. ii.
re. xii. Dñs tra
hulit peccatū tuū.
Confitemini dño
quoniā bon⁹. glo. i.
confessio peccati
e laudi cū non sit
pñ cōfessio pecca
torū sine loude.*

of god than euer he hath ben tofore/and more wa-
re to respyt and more humble before god and befo-
re man/in lyke wyse as it is red of many sayntes
that haue synned. The. xii. fruct is that the synner
by his true confessyon getteth glory & praysonge to
god/for that that he hym knowlegeth and confes-
seth a synner before god/and by the consequent he
knowlegeth the Justyce dyuine to be true /and in-
fallible in the whiche he getteth glory & praysonge
vnto god vnto whome alonely it is due in heuen &
in erth.

There foloweth the dyfference of werkes done in
synne or in the grace of god.

After true confessyon the goode werkes the
whiche before were deed/and without mer-
yte/ben lyuely & meritorious/They the whiche
ben done in the estate of grace/ben sayd to be loue-
ly for as moche that they shall be rewarded eternal-
ly/yf the persone be synably sauēd/&yf after such
good werkes he fall in to dedely synne. for þ why
the afterwarde he doeth true penaunce/the meryte
of those good werkes the whiche weren moityfied
and effaced by reason of the sayd synne vnto hym
is yelden and restored by the vertu of true penaunce.
But so is it not of good werkes done in dedely syn-
ne/as shall be fastynges/almesdeeds/prayers/or o-
ther goodneses/for notwithstandinge that þ syn-
ner shall do penaunce and shall be synably sauēd.
he shall not be rewarded of meryte effencypall/for
those werkes done in dedely synne. for they were
neuer lyuely nor pleasaunt vnto god/and by the co-
sequent they may not be arayed/by the whiche a

Item tofore. vii. in
plona confessio
de. Da gloria dno
deo israel & cōfite-
re atq; in dica mi-
chi qd feceris m.

Capitulum .iiii

The fourth

man may certaynly say that it is more worth vnto
a persone for to gyue a peny in the estate of grace/
or to fast one daie for the loue of god/ than to gyue
all the golde of the worlde in the estate of dedely sy
ne/ or to fast all the dayes of his lyfe/ with brede &
with water. In the whiche apereth a merueylous
dysference betwene the estate of dedely synne and
the estate of grace. But that not with stondynge
where as the synner hath many of synnes of a lmo
che he hym ought to enforce to do good werkes for
by that he is often preseruyd for to fall into other
synnes also it hym dyspoletch ableth to contynue in
good werkes and lyfe vertuous. Also yf suche vnto
hym haue ben enioyned by penaunce/ if hym acquy
teth of that penaunce/ after the moost hole oppyny
on/ Also he occuppeth the tyme fruytfully/ & hym
maketh somwhat takynge parte with these good
persones/ Also it auoydeth paynes temporall/ the
whiche of tymes comen by cause of synnes he deser
ueth agayne the grete lyberalte of god prosperyte
& goddes tēporall/ also they letten þ̄ deuyl þ̄ he hath
not so grete puyssaunce to noye þ̄ synner also they re
lesen þ̄ paynes of hell or purgatory/ þ̄ is to knowe
þ̄ a man shall not be so moche punysshed as at such
tyme þ̄ a man shold do suche good dedes/ he hath
ben ydell/ they prouoken the mercy dyuine/ for to
gyue grace/ by þ̄ whiche a man may go from his
synne/ & yf suche persones be fyttably laued he shall
haue i oye eternall of those goodnesse done in the
estate of dedely synne/ not as suche nor soo grete
as yf that he hadde theym done in the estate of gra
ce. for good werkes that be done for þ̄ loue of god

parte.

here put and knoche at the pate of mercy dyuine/
after as it is layd in the gospell/ And this mater de
clareth ryght a longe layne Bernardyn in the thre
score and foure sermon of the somme/ the whiche
is intyted de contractibz.

¶ Here foloweth. vi. reasons shewynge that no sin
ner ne ought to tary hym to confesse.

The fyrst reason is/ wherfore no man ought
to tary hym to confesse is for the condycyon
of synne/ for it is lyke vnto fyre brēynge the why
the may not be quenched but by trewe cōfession in
the whiche he ought to haue abundaunce of teerys
at the leest spyrtyuell the whiche ben sorowe and
dyspleasure to haue offended god by synne/ And in
lyke wyse as he sholde be holden a foole the whiche
seeth his house brennyng/ and he it may remedye
by the castynge on of water/ and he nothyng wyl
do/ soo is it of them the whiche ben in dedely syn
ne/ and putteth not theyr dyligence to purge them
by trewe confession. The seconde is for as moche
that synne is a ryght perylous syknesse/ and con
fession is a ryght certayne medycyne and proufy
table/ by the whiche it appereth that full fewe prep
se the helthe of theyr soule/ the whiche seeth hym
selfe syke and nere deed/ and syndeth not the reme
dyes to make hym selfe hole/ The thyrde reason is
for as moche as the deche is nere the whiche in all
places do pursueth and there is no persone that
may knowe þ houre/ after the comen lawe ne the
houre ne the day/ the maner or how he ought to dye

Capitlm .v.

The fourth

And ryght often it happeneth that the deeth taketh the synner / wherof he taketh no hede. And certayn yf ony knewe the daye of his deeth / he sholde be more assured / than he that knoweth not the daye nor the hour. And euer more he the whiche knowyth & he shall haue no more but one yere in this presente lyfe / he sholde aedy hym to dye well / and by true and entyre confessyon / in makynge restytucyon in requyrynge pardon / in pardonnyng. In the whyche it appereth clerely the grace begylyng and decepcyon as well of the worlde as of the deuyl the whiche bryngeth a llepe the people in synne. The fourth reason is for that / that the synner is now in the mouth of the lyon of hell / the whiche in an horrible rage desyret hym to deuoure / from & whyche the peryll he may be deliuerde by true confessyon. & not otherwyle. The fyfte reason is for & that & synner by his synne hath lost & godes spyrituall & godes of glory infynyte / & eternall / & with & he loseth his tyme / his body / & his soule / and & that he doth as to purchase meryte essencyall / & all these godes before sayd may he recouer by true confessyon. But the deuyl of hell closyth his eeres by promyttyng falsely & in greate treason & he shall lyue longe / and that he shall amende by true confessyon & this hangynge cometh vpon the deeth. And thā many of these dōme people wolde them confesse & haue true repentaunce / the whiche cometh pryncypally of & grace of god / of & whiche grace they ben indygne or vnworthy / for whan god the called & carryed they haue refused to come / by & whiche of gode ryght he theym refuseth in theyr necessyte / and

parte.

theym sendeth vnto the galowes of helle for theyr
irruerence and iniquyte/for of as moche that he
them hath the more longely abyden of as moche
ought they to be dampned the more greuously/ &
therfore sayth well holy scrypture that god holdeth
his bowe bent/ and draweth agayne the synners þ
whiche taryen them to confesse. The. vi. reason is
as vnto the regarde of mercy/ & swete pyte of oure
sauour Ihesu cryst the which not alonely abydeþ
at the pate of oure conspence. But with that/ puts
tyth/ knocktyth/ and calltyth from daye to daye/ þ
is to knowe by inspyracions of gode wylles/ by pre
dycacions/ by gyftes/ and benyfyces/ and somtyme
by syknesles/ losses of godes warres/ and other
flagellacions. But in lyke wyle as the deuyl blþ
deth the synner/ so he hym maketh to lose the hely
ge of the vocacion that oure lorde vnto hym ma
keth. By þ which of gode ryghte vnto hym shal
say at the deth/ I haue called the & thou haste not
wylled to come/ Nowe thou callest me/ and I the re
comende vnto the deuyl. By these. vi. reasons ap
peryth clerely the peryll the which is to defferre &
longely abyde hym to confesse/ for by þ many can
not them confesse as in generall/ for þ that they ha
ue forgotten ther synnes/ þ which thyng may not
be suffycient excusacyō/ whan neglygence & contēp
te of theyr helth is cause of theyr ygnoraunce/ and
many doctours dowten ryghte greatly that suche
confessyon is not suffycient vnto saluacyon/ and
vnto that purpose som maken a questyon / That
is for to knowe yf that any synner be bounde hym
for too confesse in conyuenie after that he hath

*Nulli conuersi fuerit
tis gladiis suis de
brauit arcu suū te
redit et parauit il
li. ps. vii.*

A questyon.

The fourth

The answer

synned mortally/and that he hath place and tyme and a chapelayne that hath power for to asloyle le/The answer vnto that no man is bounde regularly/And by the commaundement of holy churche but one tyme in the yere/that is at tyme of ester/excepte in. v. cases/The fyrst is whan a man wyll receyue the holy sacrament of the awter/and that a man hath presbiterū idoneum for to asloyle hym for as sayth a doctour named Rycardus de media dylla/suche a caas may be come that some the whiche hath comytted mortall synne/and hath the presence of ony prest non idoneū may receyue without synne the holy sacrament of the awter withō trycyon without other confessyon in attendynge place and tyme/and confessoure more couenable/The seconde caas dependeth ynough of the fyrste that is for as moche as holy churche commaūdeyth that every crysten man the whiche hath age competent ought to receyue his creature at the tyme of Ester/by the whiche it foloweth that he oughte to be trewly confessed and repentaunce/The thyrde is whan suche persone shall be in the artycle of death/and may haue place and oportynyte to make confessyon The fourth shall be whan ony hath such the synne of the whiche he may not be asloyled but of hym of whome he sholde haue the presence/of þe whiche presence is it semblable that he nor she shall not it recouere but of the yere/The fyfte shall be whan the consyence of ony man hym prycketh or warneth/that he is holden hym to confesse incontinēt after that he hath comytted his synne mortall/& that he hath oportynyte that to doo/for it is

part:

ryght good cosseyll and sure so to do/as it it sayd
before in the commaundementes of holy churche/al
so another questyon: that is to knowe: yf p curate
be bounde to here the confessyons of his parsshyn
ges as oftynes as they hym requyre. The answer
he is holden of necessitye to here theyr confessyon
whan they hym requyre at the tyme y they be boun
den them to confesse/by necessitye as is one tyme of
the yere/after the comaundement of holy churche/
or in the artycle of deeth/but yf it be more often or
in other cases not necessary he shal not be bounde of
necessitye/but alonely of congruyte/as he the why
che synghulerly ought to desyre theyr welch & theyr
prouffyte. But alwayes whan he is requyred and
he them wyll not or may not here/or vnto them al
sygne not another confessour/than they haue ly
cense for to prouyde of a confessour for that tyme/
or for many tymes whan the cas it shall requyre/&
that confessour in lyke wyse hath power them to al
soyle of the case as may the sayd curate also whan
ony is in hate & dyscencion with his neyghboure
or wyll not doo dygne penance for his synnes/he
is bounde to shewe it in secreete wyse/or byfore wyts
nesse after as the case it requyret. And yf by suche
admonycyon he wyll not be corrected/he it oughte
to renouice vnto his souerayne/as is the bysshop of
the dyoces/or vnto his offycyall/also he ought to
praye for hym/and hym ought to recomaunde vn
to the prayers of his other parsshyngeas/and hym
to name after good deservycyon/& that it may be
vnto his prouffyte/and vnto p edifycacyon of his
neyghbours/and whan he hath done suffyciently

A questyon.

The answer

The fourth

these thynges before sayd. Than he may be excus-
led before god/ of the charge and of the governingg
that he hath of the sayd parysshynge/ & not other
wyle/ In lyke wyle as it appereth by the ryght &
other holy scrpatures.

There foloweth the practyse that the confessor
ought to holde as well agayne hymself as agayne
them that he confelleth.

HOw as much as the practyse and experyence
without grete connyng ys sometyme more
proufftable than is the scyence without experyen-
ce. Here foloweth a ryght proufftable insygnemēt
of the practyse that the confessor ought to holde/
as well for the saluacyon of his soule/ as of them
that he confelleth. fyrst he ought to knowlege and
fele in hymself/ that the excusacyon of the offyce of
the confessor may not be duely done nor accom-
plyshed/ as vnto the effecte of the sacrament & why
he is to brynge agayne the synner from the estate
of synne to & grace of god/ & from deeth spyrituall
to lyfe spyrituall/ but alonely by the vertu & ayde
of & creatour where as it is so as for to iustify these
synners it is not lesse than & creacyon of & world/ as
it appereth before/ By the whiche the confessor
ought well to examyne his conscience in requyr-
ge the ayde of the holy goost/ for yf he were boude
from dedely synne he myght not vnto his saluacy-
on vnbrynge the synner/ & he confelleth nor haue &
ayde/ & knowlege the whiche vnto & is necessary &
in token of this thyng whan our lord gaue vnto

his appostles the exculpon to confesse/ he vnto the
 sayd. Take & receyue the holy goost/ they þ you al
 soyle shall be assopled/ And those that ye wyl not
 assople shall not be assopled. & therefore layen these
 doctours of theologie/ þ they the whiche admynys-
 tren solemnly the holy sacramentes / as is þ baptem
 confelssyon or ochor in the estate of dedely synne þ
 nen dedely. Also be þ confellour warned þ in suche
 mynysstracyon he seche pryncypally þ honour & glo-
 ry of god/ & the prouffyte & saluacyon of soules/
 not þ pteple fauoure/ or agayn temporall/ or some
 ocher thyng simistre not purposynge þ ryche vnto
 the poore/ the wyle. worldly man vnto these symple
 creatures/ the fayre vnto the foule/ the noble vnto
 them not noble/ but by good & iuste cause for al mo-
 che þ of one may come more grete good vnto holy
 chyrche/ or vnto the saluacyon of soules than of the
 ocher/ for yf he haue poornesse of intencion/ hym
 it shall enayde. But ocherwyle he shall be lyke vn-
 to the candell þ brenneth in þe wyng the waye vn-
 to ocher / Also be he aduysed þ the admynysstracy-
 on of þ sacrament is meruayllous amonge ocher &
 grete dysfyculte/ By the whiche he therin ought to
 procede demeuely dyscretly/ & without preceptary
 on in chastysynge / be it to here the synnes/ to sus-
 the or to knytte satisfactyon and penaunce/ for mo-
 che better it is to examyne one or tweyne vnto sal-
 uacyon/ than twenty and foure noughtely. Also
 it is ryght expedyent specially at this daye that
 whan these confellours haue the cases the why-
 the with good cause were other tymes reserued

The fourth

unto the prelates for the correccyon of synners. For
with grete payne may a man make any fruyte in
confession for the dyuersyte and habundaunce of
grete and horrible synnes and of cases the whiche
of them cometh as well in olde/as in yonge/as wel
for the sentences of excomynng of rct/sturpons/of
blasfemynges of ydolatries & of other cases newe
and inestimables the whiche neuer hath ben her
de/or founde by scripture/ & the whiche ben at this
daye founde and taken from synners by the singu
ler grace of god/and the meryte and good dyspen
ce of confessours/and there ben folowinge many synners
that neuer wolde consent to be sent unto the prela
tes though that they shoulde be euer without confes
sion so as many layen and assermen. By the why
che it is not to be understande/that/that the whiche
other tymes hath ben ordayned for þ charyte/and
saluacyon of soules/as ben the sacramentes and
ordenaunces of holy churche/ought to be kept vnto
the preiudice of the saluacyon of synners the why
che thynges shall come whan the prelates the why
che haue to answer of dedes pryvate all of theyr sub
gettes they wyll not comytte theyr case and pur
saunce in suche necessity vnto chapelayns/wyle &
dyscrete how be it that at this daye with grete pay
ne there ben founde chapelayns suffycient in all
thynges vnto suche offyce by the whiche defaute ma
ny of the poore synners go vnto dampnacyon/Al
so ought the confessour subtilly aduyle the qualyte
the offence and other dysposicions of the synner/
And then he ought to enquire of the synnes of the
whiche he may be culpable/and yf he perceyue that

the persone be yonge or other, elys he is shamefalle
or to moche ferefull, he ought to shewe it sweetly &
affably and there he ought to perswade from con
fession. And how he sholde chele more sone to dye
than ener to say or ony thyng declare of the synne
the whiche vnto hym hath ben confessed. For it vnto
to hym hath ben tolde in as moche as he is the by
care of god pryncypally, and not as vnto a man.
Also he ought to declare of as moche that he hym
confesseth the more playnly, and the more longful
ly, of as moche he shall loue hym the better. Also
that by suche confession he is put out of the bon
des of the deuyl, and auoydeth the paynes of helle
and retornech vnto Ihesu cryste for to lyue eternal
ly. oftymes it happeneth that by suche admonicy
on man gynyeth courage vnto the poore synners &
the deuyl of helle holdeth in fere to confesse them
poorly & entyerly. And the confessour ought to la
bour specially agayne yonge people, or other syn
ple persones and rade to tell theyr synnes. fyrst in
generall, and afterwarde moeuyng the ayde of þ
holy goost he ought to dyscende vnto the particu
lers after that he shall haue the cause and occasi
on by that the whiche is layd in generall. And the
he may demaunde yf they will well that he them ex
ortyne to the ende that theyr confession may be ho
le, & vnto theyr saluacyon in the wyng the them that
yf by ypocryse or euill chynkyng they saye not
trouth in theyr confession they lye vnto god & whi
che all can and knoweth, and that suche confessi
on sholde be more dampnable than murtherous.
and whanne that a man fyndeth ony suche synple

The fourth

people the whiche promysen to say and to answere
retruelly and requyrenge wyllyng that a man them
examen/after that they haue sayd that/that they
can/a man may not make a more breue and sure
expedycyon than by the commaundementes of god
as shall be sayd here after. And a man ought to ad
uertyle the synner that he answere not to haue do
ne that thyng that he hath not done. As done ma
ny the whiche answer yes syre vnto that/that a man
them demaundet/ be it trouthe or lesyng. And for
to knowe better to procede in suche interrogacions
the confessor ought to demaunde the estate of the
persone yf he knowe it not. That is to knowe yf
he be in the estate of maryage/or in the estate of the
chirche/regular/or secular/clerke/or laye/noble/or
not noble/prelate/or subiecte/and of other vocacy
ons. And than he may forme his interrogacions/
after the synnes the whiche moost comenly aboun
den in suche people/as vnto the people of the chirch
of symony/of irregularyte/of sacrilege/of heuyl
dyspendyng of the patrymonye of Ihesu cryst/
these ben the goodes of the chirche. Also of noble pe
ple/and offycers of rauayn/vnto people marchan
des/ostandes/and of lyenges/vnto borges/blurp
vnto yonge people/of temptacions carnalles/and
of touchyng dyshoneste and of the circumstaun
ces the whiche greuen moche/and of the maners
and dyuers espyces the whiche may be in one self
synne and of the number. That is to knowe by
howe oftymes a man is fallen in to the same synne
for the synner it ought to tell and confesse yf vnto

parte.

hym it be possyble/or as nere as vnto hym it may
be very semblable. And so of other thynges/after
the dyscrecyon /and medytacyon before sayd. by
the whiche it appereth that the confessor ought to
haue thre thynges/scyence cautelle/and dyscrecy-
on/scyence for to dyscerne the dyuersytes of the ma-
ner of synnes/cautelle for to enquire/and to aske/
questyons/dyscrecyon for to gyue and enioyne pen-
naunce/or ellys he hym dyspolety vnto grete peryl
as well of his saluacyon as of them that he confes-
seth. Also he ought to warne hy that he confesseth
that he name not/or accuse another persone thanne
hymself yf the synne were not of luche condycyon
that otherwyle it may not be sayd/or declared/&
he ought not to dyscende to moche in partyculer in
the cyrcumstaunces of synnes/and specyally of the
synne of lechery/for of that may come the lettyng
of conscience/as well in hymselfe/as in other or to
moche grete shame vnto hym the whiche is confes-
sed/how be it a man may hym warne to declare
his synne to partycly that his conscience grutche
hym not afterwarde in that/that he hath not enty-
erly confessed hym/and with the cyrcumstaunces yf
whiche weren of necessitye/and whan it cometh vnto
to the ende of the confessyon that the synner hath
partycly tolde and declared his synnes/by interro-
gacyons or other wyle/than the confessor oughte
hym to shewe the errour/and the greuousnesse of
his synnes. And also the grace that god vnto hym
hath done in that/that he hath abyden hym to do
penaunce/and hym to loue synally in good purpo-
se yf vnto hym it be possyble/And in good hope of

The fourth

the mercy of god / and for some cause or reason he may not hym assyle / as for the case of excomynge / or that he wyll not pardonne / or seche pardonne or make restytucyon / or other tales he hym ought to counseyll the forme / and the manere to fynde his remedy / and hym to recomaunde vnto the sacred byrgyn mary souerayne of pyte / of mercy / and of doyng any good dedys . for in soo doyng god hym shall the more sone helpe to fynde his remedies . Also yf þ confessor knoweth by any signes or lokynges coniectures or by other wape that the synner sayeth not suffylaunchly his synnes / he hym ought than to warne / not alonely one tyme but many that yf he leue any thyng vnto his wyttynge his confessyon is no confessyon and synneth greuously . And hym ought to warne to go to another confessor / or to reforme to hym another tyme that he may haue other dyspocysyon . Also be the confessor wyle and dyscrete / that he enioyne not penaunce vnto the synner yf he wyll not receyue wylfully and the whiche is very semblable that he shall accomplishe the wyng he hym that yf by forgetfulnesse or otherwyle / he it wyll not accomplishe / after that / that he it excepteth and that he it may wel do he synneth greuously / and is bounden in luche case to confesse hym / Also neuer for synne secrete he ought not to gyue open penaunce . And those the whiche ben confessed ought to kepe them well that by mockery / malice or other curlyd cause & thenne they shewe not the secrets of confessyon for in soo doyng they synne greuously / & yf any persone by

fele strongly roted in any synne/he may be bounde
de after good dyscrecyon vnto soules payne tem-
porall/in case that he retorne vnto his synne/as is
to lvere without cause/of lechery/or of other syn-
ne/for somtyme many kepe theym well to retorne
vnto synne/for fere of the losse of .x. shelynges/ye
a peny or a halfe peny the whiche he kepeth not for
the loue of god/how be it/it is a thyng pleasaunt
vnto god whan the persone secheth the wayes and
maners to correcte hym & to punyssh his synnes
for to please god his creatour/but many ben blyss-
yd in the knowlege of the loue of god of the gre-
uousnesse of synne and of the peryll of euyl custo-
me/of the payn of hell/and of the glory of parady-
se the whiche shall be more dyligent hym to make
hole of the ache of a toche/than they do to remedy
the thyng on the whiche hangeth theyr dampna-
cyon. By the whiche it happeneth oftymes that su-
che can not fynde remedy whan they it desyre and
wolde/for whan they it may well fynde they will
not. By these thynges before sayd it appereth clere-
ly that the arte and scyence of well and Justly to
examine theyr consyence vnto saluacyon as well
of the confessour/as of hym the whiche is confessed
is of so hygh subtyltye/and so strait that it is not
to be leue/as by scyence humayne alonely/or by stu-
dy/or clergy. a man may well and iustly acquyte
without synnguler ayde of the blessed holy goost the
whiche aydeth and techech them the whiche by the
ordynaunce of the holy chyrche ben in fere and in hu-
mptye/ & for the charyte of poore soules receyuen
the offyce of a confessour/ & by þ contrary they the

Whe si pñciatit d
saluancur. ipe aſſe
dixit ad illos con-
tēditē intrare per
angustā portā dā
dico vobis q̄ mul-
ti querēt intrare et
non poterūt. lu-
ca. xiii.

Item gre. Justū
est vt q̄ voluit pe-
nitere cum potuit
cū voluerit laro sit

*Blacus celo du-
catipressat ambo
in foueam cadunt
Math.*

The fourth

Whiche by presumption couetyse or ther' other cause
le them iugen vnto suche offyce fallen in an in con-
uenient of the whiche sayth our lord that yf one
blynde man ledeyth an other both theyne fallen in
the dyche.

There foloweth what science is necessary vnto a
confessour.

Caplm .vii.

*Cū ante sit ars ac-
tiū regimē aiarū
vt extra de eta. et
qua. ordinādozū
ignominiosum fo-
re i alde cōuicū
clericos ad hoc re-
gimē p̄motos cās
ip̄ius regimēis po-
tius ignorare.*

*Ad v. viliūm? cō-
putābus est nisi p̄-
t. dat scia i scitate
q̄ alū p̄stācioz. &
honore. i. q. i. vili-
mus.*

*Scia quidē sacer-
dotib' ad modū est
necessaria iuxta il-
lū malachie. ii. A-
bia sacerdotū cu-
stodiūt scia & legē
exq̄rūt scilz subdi-
ti ex ore. vt extra.
d. here. cū ex in ac-
ta. i. xi. q. i. sacerdo-
tib' .xlii. di. sed.
rector.*

And foloweth more especyall of the science
And circumspectyon that he ought to haue
the whiche exercyseth the offyce of a confessour/
where as it is so y the confessour is iuge of the cōs-
science of y synner before that he may gyue good
sentence it behoueth that he haue knowlege & dys-
crecyon in aduysynge yf the synne be mortall or ve-
nyall. And therfore some what to vnderstonde the
dyscrence of synne/it is well to be noted that holy
chirche hath two maner of cōmaundementes. The
fyrst maner vnto vs is ordeyned duely as well agey-
ne god as agayne his neyghbour. And they ben na-
med the .x. commaundementes of the lawe/ of the
whiche hath ben trectyd before of the whiche it is
to knowe that every persone the which hath wytte
age/and dyscrecyon/and that by delyberacyon &
fully consentynge or equyualendēcspasseth any of
the .x. commaundementes synneth mortally / for
he breketh charyete the whiche is the lyfe spyrytuall
of the soule/and the meane to loue god and our
neyghbour/And he may not be excused by ygnos-

parte.

raunce/for yf he doute in any case partyculer tou-
chyng the commaundementes of god/he ought to
be enformed by the the whiche haue the fere of god
and knowlege of the lawe/and not to put hym in p-
peryll of transgressyon/and to synne mortally. for
other wyle saven these doctours of holy scripture
that suche a persone dyspyleth god and his salua-
cyon. The whiche thyng may not be in creatur-
re resonable without gylt of dedely synne. The se-
conde maner of the commaundementes ben ordy-
naunces and statutes humayne. As of prelates of
holy churche or other lordes the whiche may haue
auctorite to make lawes and ordynaunces & these
subiectes ought to kepe and accomplysh after p-
true intencion of theyr souerayns. But the trans-
gressyon of suche ordynaunces shall not be alwayes
dedely synne/ yf it were not for the dyspplyng of
them the whiche haue made the sayd ordynaunces
or commaundement/ or for to moche grete & nota-
ble exces in thyng the whiche of hymself is but ve-
nyall synne yf it were not the sayd exces or confene-
ment. And therfore ryght synghulerly it is to be no-
ted that neuer man ne ought to iudge that any syn-
ne be mortall yf it be not comyttyd by delyberacyon
& full consent/as sayth his equalent. And I say
equalent for as moche that many synnen by ha-
bitacyon of customs/ or of a contempte in the wy-
che they ben blyndyd by such maner that it seemeth
not vnto them that they dyspose them or that they
gyue theyr consent in many thynges whiche ben
vnproufftable/ The whiche alwayes after some
doctours ben synnes dedely. as p- custome to swere for

The fourth

no thyng and without cause resonable / as to do by
 dyscretly agayne the commaundementes of the so-
 uerayns / And this is for a rule generall / as well
 for these thynges before sayd / as for these that fol-
 lowen / also the confessor ought to dyscerne & ad-
 vyle yf the synner be fallen in to sentence excom-
 muned or interdycted for in that may tyme as well cler-
 kes as laye people / or yf he be suspended or irregu-
 lar the whiche is alonely as vnto clerkes / for yf he
 be excommuned the confessor may not hym assople
 sacramentally tyll vnto that / that he be loosed and
 assopled of the sayd sentence. And therefore the con-
 fessor ought to take hede yf he haue auctoryte or
 not / or yf the absolucyon appertayn vnto the pope
 or vnto the bysshop / or vnto a nother Juge ecclesi-
 astyall / to the entent to counseyll the synner / as he
 ought to fynde his remedy / Also he ought to dys-
 cerne bytwene the dyuers elpyces / and maners of
 synne mortall. for it suffyleth not hym to confesse
 in generall / but hym behoueth to tell the cyrcumstaun-
 ces of them the whiche may gretely greue or chaun-
 ge the synne in to dyuers elpyces. And therefore sa-
 yeth well mayster wylliam durande. That yf the
 confessor is soo lytell knowynge that he suffyleth
 not to dyscerne the synnes and the cyrcumstaun-
 ces of theym as it is sayd / the synner ought to confesse
 hym to another / yf he be not in suche wyse letted
 or by other meane soo dyscrete that he may supply
 the in suffylauce of his confessor. Also more ouer
 it is sayd that the confessor ought to conne dys-
 cerne and knowe yf these bataylles of pryntes ben
 Juste / or vniuste / And also of taxes imposycions

*Discretus quer-
 dus ē sacerdos sci-
 ens solvere & liga-
 re. de pe. d. i. quem
 penitet & d. vi. qui
 vult et .c. placuit.
 et de pe. & re. oēs &
 c. vi. & de symoni
 a ex diligenti. Et
 secundū aug. Caue
 at spūs iudex ut si
 cur non pmissit cri-
 mē neque. ita non
 careat mīere scie
 oportet ei ut sciat
 discernere id ē qd
 dēt iudicare. qz iu-
 diciaria potestas
 hoc expollulat ut
 qd debet iudicare
 discernat. de pe. d.
 vi. c. i. viciū enim
 magnū ē ab aliis
 querere seu discer-
 re q ipsos i iudiciū
 do eloqui decet ut
 i ant coll. vi. de in-
 di. vbi illi ant. & i.
 q. vi.*

subpdes/ or other exaccyons/ yf it be rauen or not/
 Also of litynges of byenges/ or other contractes yf
 they ben Just or vntuste. for otherwyle he may not
 Justly enuoyne respycyon the whiche is of the ne
 cellyte of the true absolucyon. Also he ought to ha
 ue knowlege of wones of exstametes/ of cases of sy
 mony/ vlerpes / and of other dyspultes the whys
 the offsynes come in the dede of confellon. And if
 he be not luffycient to knowe dyscerne and Juge of
 chynge before sayd/ and enforce or replenysh the
 synner vnto more knowynge for to lhetwe his
 remedies. for ellys it is vnto þ grite peryll of dāp
 nacyon/ as well of hymself/ as of them that he cō
 felleth/ as also of them the whiche hym gaue the of
 fyce/ or the whiche may/ or sholde proue yf he exerce
 cyte confellons. Therefore sayth the holy euange
 lyst that yf one blynde man lede another both two
 fallen in to the dyche. And it is to vnderstonde þ
 how be it that by the consecracyon of presthode eue
 ry prest receyueth the keyes of the Juyrsdyccyon/
 and of the puyssaunce to assolye/ how be it he may
 not them exercecyte yf he haue not mater subgecte
 that is the people of holy churche. And therefore. it
 behoueth that he haue auctoryte of comen ryght as
 is our holy fader þ pope/ these bysshoppes/ or their
 diocclains/ these curates/ in theyr parysshynge/ or
 that he hath the sayd auctoryte by preuylge/ or ly
 cence of one of these thre before sayd/ or that the sy
 nner hath lycence or preuylge to chese a confellour
 wyle and dyscrete/ or elles yf the absolucyon be ma
 de without iurydsdyccyon/ that sholde not be a true
 absolucyon/ but the synner mortally/ as well the

Conuenientibus.
 Lec' aut a ceto
 ducati pterabo l
 foua cadit math
 xv. c. 4. h. xxxviii.
 d. c. vlti. 4. xxxviii
 d. 4. 4. 4. Ignorā
 tia et ei est mē oim
 eriozum. xxxviii.
 d. ca. i. vñ scdm
 augu. Dānabilis
 pfecto est ignorā
 cia sacerdotū vbi
 hñt a quo valeant
 eru diri. xxxviii.
 d. ca. vlt.

The fourth

press as he the whiche is confessed whan they it do
holely. Also it is good to be noted after a doctour
named Austen of an chone rathabytacion / or pres
sumpcyon / of the wyll of hyen vnto whiche it aper
teyneth to gyue Jurysdycyon to confesse / hath no
power nor place in suche case / for it sholde folowe
that the absolucyon of the synnes sholde dyspence
of a thyng the whiche may be / or not be / the whiche
in certaynte may not be a true absolucyon. In
lyke wyse as it appereth by the reasons of þe sayd
doctour / here put and noted in wytnes of this layd
boke.

Capitulum .viii.

*Aug. de an chona
si de pte pape di
cis q rati habito
no h3 locu in abso
lucio sacramenta
li ad que requirunt
tria. pmo pds; ex
p3o qz dis suscepti
one scdo qz dis ere
cutio ex superioris
iurisdicco.*

*Tercio sacramen
ti administraco ex ip
sius verbi cu3 ele
mento applicaco qz
applicat verbum
adelemetu3 sit sa
cramentu3 scdm au
gu. Si ergo ali
quis sacerdos ali
que3 absoluit q3
no e rite absolut
qz in tali absoluci
one deficit ex pte
sacerdotis qz dis
executio et si post
modu ex pte supio
ris supueniat rati*

Here folowen cases of the whiche the absolucyon
is reserued vnto the pope the whiche they ought to
knowe and to note the whiche heren the confessy
ons.

After the resolucyon of doctours euery per
sone the whiche strybeth malpccoussly / ony
clerke / rellgyous man / or rellgyous woman in su
che maner that the stroke or the betyng after the
ryght may be sayd cruell / and wrongfull is exco
municate of sentence papall. Also who so brenech
ony holy place or of rellgion falleth and rennech
in sentence papall after that the bysshoppe dyces
sayn hym denouñceth excommunicate / but before the
sayd denouñcyacion the bysshop hym may asloyle /
who soo brenech places or houses / prophanes is
not excommunicate tyll vnto the tyme that the bys
shop hym maketh to be denouñced for suche causes
and afterwarde he may not be asloyled / but by the

auctorite of the pope. Also yf it be to falselye the
 letters of the pope in thyn puttyng or falsyng
 out/one letter/one poynt/or one mynyne/or lo vse
 suche letters malyciously is excomunycate of the
 sentence papall. Also all those the whiche ben par-
 tners vnto a crime by the which any persone hath
 ronne in sentence papall in geuyng ayde/cofoute
 or fauour vnto the sayd crime they renne in sembla-
 ble sentence/and also ben those that them receyuen
 wytyngly vnto the sacramentes of the chyrche or
 vnto sepulture ecclesiastycall. Also all they the whi-
 che maken couenauces or promesses with money
 for to haue Justyce/or any graces/be it for hymself
 or for other be it in causes or in Iugementes/or for
 to obteyne letters of the holy syege apostolycall/or
 who so vseth/or Joyeth wytyngly of letters/or of
 graces so graunted is acursyd of sentence papall by
 the extrauagant of Boniface the. viii. Also who
 so receyueth the benefytes of holy chyrche/or holy
 orders by symonye/is acursyd/ & is the case of the po-
 pe by þ extrauagant of þ pope Martin/Also who
 so goeth vnto þ holy sepulchre by deuocyon or other
 without lycence of the pope is acursyd & is the case
 of the pope. Also those the whiche curte bake or mel-
 te the body of any deed persone without lycence of
 þ pope ben acursyd of sentence papall by þ extrana-
 gant of Boniface. Also they the whiche enforce
 any priest to synge in place interdycted/or the whiche
 calleth them that ben interdycted or acursyd to here
 þ masse/or to receyue the sacrament/or the whiche
 prohibyten/ & defenden that they the whiche ben
 excomunycate or interdycted/goe not oute of the

habitus deficient sa-
 cramenti applica-
 tio. talis rati habi-
 tus nō valet. quia
 si papa ex sola rati
 habitudine ab illis sa-
 cramentis applicatio-
 ne possit; autem ab
 soluere possit; effec-
 tū sacramenti ab-
 q̃ sacro conferre
 qd̃ xpus nulli pu-
 ro homini concessit
 hec Augustinus p̃
 fatus.

The fourth

chirche after the commaundement that vnto them
is made ben excomynynge. And also those the whi
che ben warned and go not out and is the case of
the pope. Also all releygious men the whiche admy
nystryn vnto seculers the sacramentes of the awter
of maryage/or of the laste vneyon without the ly
cense of hym vnto whome it aperteyneth/ben ex
comynynge/and is the case of the pope/Also the in
quelytor of the fayth the whiche by hate/or by loue
or by fauour or otherwyle letteth to procede after
god and good consyence agayne ony heretyke/or
the whiche putteth curlydly the cryme of heresy vn
to ony man/or ellys who some euer that letteth ma
lycyously the offyce of the sayd inquelytyon ben
all excommunicate and is the case of the pope. Also
yf ony releygious professed in the order of beggers
without dyspensacyon hym putteth in to another
relyggyon excepte of the chartre/is acurlyd of þ po
pe by the constytucyon of constaunce. And also the
lethe whiche wyttyngly hym receyuen. also euery
clerke þ whiche with his good wyll vnto his know
lege comoneth in ony of the sacramentes of holy
chirche with them the whiche ben acurlyd of the se
cence of the pope. Also who so euer taketh parte vn
to a cryme by þ whiche ony persone is excommunica
te by ony of the maners before sayd/or in the sa
cramentes of holy chirche regnen in semblable sen
tence. Also who so euer hym maketh to be assoyled
in the artycle of deeth of ony sentence of curlynge/
or of other payne canonycall/be it of the pope or
of the bysshop or of other Iuge ecclesiastycall/and
escapeth from the sayd peryll & artycle he is bound

parte:

be hym to represent vnto hym þ which he may
assoyle/as some that after the sayd artycle/or per
tyll he shall haue oportynite vnto þ/that he dothe
in the case of the sayd sentence after the Iugement
and dyscrecyon of the absoluant/or other wyse/he
agayne falleth in to the same maner of sentence/
wherof he hath ben assoyled in the sayd artycle of
deth. But another thyng it sholde be of the abso
lucion sacramentall of synnes of þ which he hath
ben assoyled in the sayd artycle/for he shall not be
bounde of necessity hym to reconfesse notwithstanding
dyng that the absolucion apparteine vnto the po
pe/or vnto the bysshop. Also these heretykes/and
they the which vnto them gyuen ayde/socours/or
comfort/ben acursyd/and is the case of the pope.
Also all preestes ben they regulers or seculers/the
which warnen any persone to swere to dowe or to
promes in good sayth or othewyse that he shall
chese his sepulture in theyr chirche or that neuer he
shall neuer reuoke he lately bounde to chese/ben ex
comunycate and may not be assoyled/but of auc
toryte of our holy fader the pope/excepte in the ar
tycle of deth/mo/and many other sentences papal
les ben in ryght and in customes/of the which he
re I passe as at this tyme for by cause of shortnes/
and also for the pyteous hope that I haue that our
moder holy chirche therin shall fynde remedy/and
that in short tyme/for he that well shall practyse
an hundreth thyrty and foure cases of excomuny
cacion the which ben in ryght/after as reherseth
rectoriū Juris/and them conferme with the symo
nyaces and other excomunycacions for the twenty

The fourth

Leeste holt ma
dici qd instituti e
ad remediū eēdit
ad nox d.ii. vi. de
exilibus platoni

fulminacions that they make at this daye comen
ly. Also therowte all crystyante as well for the losse
of goodes temporall as for other occalyons may
be knowe clerely that the whiche the apostle sayth
vpon the apocalypse. That is to knowe that in þ
tyme of Antecryste well nere all the worlde shal be
acurlyd and that that the whiche other tymes ha
the ben ordeyned for remedy & for the correccion
of synners. That is at this days conuerted in the
occalpon of þ dampnacion of humayns By these
thynges before sayd appereth how thole the whys
the herynge confessyons ought to haue grete dyscre
cyon and for the whiche cases they ought to consy
der with these iurysles & with these theologgens.

Here foloweth the cases referuyd vnto the bys
shop.

Of the cases referued vnto the bysshop/as well
of ryght as of auncient custome there ben. ix.
That is to knowe foure of ryght and .v. of aunc
cient custome. The fyrst is the synne by the which
ony clerke sholde be iryguler the whiche may com
me in four maners fyrst whan ony man recepueth
vnto his knowlege holy orders by synonpe & in
suche case the pope and none other may dyspence.
Secondely whan ony clerke recepueth holy orders
selyngly as he the whiche is not of the dpoles nor
hath not loue of his dyocelapn /suche is iryguler
& if the bysshop hath defended vpon payn of curs
ge & none other dpoles recepue orders of hym than
suche iryguler may be dyspenced but of þ auctory

of the pope but yf the bysshop hath not hym de
fended he there may stand yfence. Thyrly whan
any clerke excoꝛs the offyce þ he hath not yet
receyued. fourthly whan any prest acurlyd of the
grette cursynge suspended or enterdyed / syngech
masse in luche estate. The seconde case referuod to
these bysshoppes is of them the whiche brennen ma
lyciously any chyrche / or there make the brekynge
of any doores / or the wyndowes of the vestry / of the
walle / or of coneretur / the whiche the bysshop may
assoyle yf that before he them hath not denouced /
or made to denouce cursynge / for yf it were so they
may not be assoyled / but of the auctorite of þ pope
The thyrde case of synne is / wherfore the penaunce
ought to be toynded alonely for synne grete / & horry
ble they shall be dymulged as man slaughter & af
ter the custome of some dyoles the synne of þ fren
des by dyffaulte wherof theyr chyldern dyen perpe
tynge / or ben strangled in the bedde or other wyse
The fourth case referuod vnto the bysshoppes after
the ryght is the synne by the whiche a man rennech
in the sentence of cursynge / as to synne a clerke ma
lyciously not wrongfully / for than the absolucyon
sholde aperteyne vnto the pope / other cases ther ben
many of the whiche the confessor ought to be well
adupled & hy enformedely prouly as well by studye
as by couiseyl & practyse of these lawers. The fyrst
of the .v. cases of auncyent customes is homicide vo
luntary / the .ii. of those þ whiche fallen þ letters of
þ pope / or wyttyngly vlen of luche letters false / the
thyrde of them þ whiche breken þ lybertes of holy
chyrche / as those the whiche enforce the people of þ

The fourth

chirche to pay taxes watches subtydes/ or passages
agayne theyr wyll & without leue & ordynance of
prelates. The fourth of them the whiche breken þ
innympte & pryncple of þ church in place halowed
as done they the, whiche taken wyllfully any perso
ne in the church/ or church yerde/ in takynge hym
out of the fraunchyse wout the ordynance of Justyce
or the whiche there maken any fraccyon as it is
layd before. The fyfth is of sorcyers and denyngs/
a doctour named John Andrew sayth that many
other cases ben reserved vnto byss hoppers/ as is to
blasfeme god and his sayntes/ of them also þ whi
che maken maryages clandestyns þ is to say agayn
the prohibycyon of holy church and without solēp
nyte that vnto that appertayneth. Also of all grete
and horryble cases after that they ben publysshed
Also of fals wytnesses in Jugementes/ of synne dy
resse/ as to haue company carnal/ of his moder/ or
of his kynred/ or affynyte/ & it is a semblable thyng
ge of the woman as of þ man Also of the synne of
lechery with a nonne or with a woman that hath
auowed any relygyon approued or with bestes/ Al
so of them that breken theyr maryages/ & in lyke
wyle other cases þ the byss hoppers may retayne for
good cause but as sayth hostyence to reserve many
cases it is vnto þ pryncple of curates/ & there may
come more grete lettynge of saluacyon of soules &
grete prouffyte/ & therefore he concludeth that these
curates may allowe of all cases excepte these. ix. be
fore sayd/ and that if vnto them be not defended
in ryght by some special inhibycyon or custome ap
proued/ but as to regarde of these freers minours or

prebours the whiche ben lawfully presented / noo
man ought to doubt but that they may assoyle of
all cases excepte these. it. before sayd / the whiche ben
referred of ryght or of custome for gloses / or opiny
ons dyverses of doctours / they ought not to be re/
ceyved / ne to have place in this mater / agayne the
wyll and expresse declaracion / of the holy syege ap
postolycall. for it is clere and ryghtfull that þe lyste
and the moost was / may not restrayne or dyspynyl
the the preuilege / statute / and ordynance of hys
souerayne. Now is it so that the pope Benedic. the
xi. and Eugeny the fourth they haue confermed the
opynyon of Raymunde the whiche putteth foure
cases of ryght / and syue of custome as it is sayd / &
that that he hath wryten in the. vii. of the decretal/
les. That is to vnderstonde that these relygyous
may not assoyle of cases referred vnto these byl/
shoppes / that ought to be vnderstonde of them that
ben referred of ryght. In lyke wyse as it appereth
by the decretal the whiche begynnech. Dudum. but
yf these concilles synodaux / or by the statutes / or or/
dynances prouyncyalles / some synne was defens
ded vpon the payne of cursynge / these freers before
sayd may not them assoyle. for the absolucyon of
cursynge apperteynech of ryght vnto these byshop
pes / excepte these the whiche ben referred vnto the
holy fader. Also it is well to be noted that the preste
the whiche receyuech wyttyngly the persone acur/
sed of the grete cursynge to here the offyce of þe chiro
che or any of the sacramentes / or sepulture ecclesy
astycall synne mortally / and is suspended of all ad
mynystracion ecclesyastycall / and he is enterdyed

The fourth

of the centre of the churche/and yf he synge in suche estate he is irreguler/and yf he so dye he ought not to be buryed in holy place. Also yf ony case parte with these excommunicate/in spekyng/ or in etyng or in drynkyng/ or in gretynge them/ in dyspplis ge the prohybycyon of holy churche/ he synneth mortally/ & is acursyd of the lasse cursyng/ of the whyche lence he may well be assoyled of his curate/ yf of suche case he hath constrycon suffycent/ and these doctours layen that suche absolucyon/ of the lasse excommunicate ought to procede the absolucyon sacramentall of other synnes vnder suche forme/ *Ego te absoluo a sententia minoris excommunicacionis siue minoris excommunicacionum. et hoc si sit plures Item eadem auctoritate/ Ego absoluo te a peccatis tuis/ In noie patris et filii et spiritus sancti amen* And the reason to holde this forme/ is for as moche that they the whiche ben in some sentence/ be not parteners of the sacramentes of holy churche/ from whome the sacrament is enhybysed vn to that/ that they ben lousyd of the sayd sentence/ In lyke wyse as it appereth by the ryght. Also it is to be noted & some may well be assoyled of paynes canonycalles/ as ben excommune/ suspensyon/ interdycyde/ or irregularycyde/ without that/ he were assoyled sacramentally/ of his synnes/ & of the one of the sayd paynes abydyng boiude/ of other yf he were bounde of many/ but so is it not of the absolucyon sacramentall/ In the whiche he behoueth to be assoyled of all his synnes/ or of one/ The causes and reasons wherfore a man may not comen with these that ben acursyd without tennynge in &

sentence be conteyned in this verse. *Utile lex humi-
le/res ignorata necesse. Hec anathema quidem fac-
iunt ne possit obesse.* That is to say for the grete ve-
lice/be it of hym that is acursyd/or of hym þe spe-
keth to hym/or for the bonde of maryage/or whā
ony is subiecte vnto the cursyng/or whā a man
hache not knowlege of hym that is acursyd/or whā
there is necessarye couenable/to speke or to comyne
with thes acursyd it is not defended vpon payne of
synne ne of other sentence.

¶ Here foloweth the dystyncon of thre manere of
penaunce.

The maner of penaunce ben as well in ryght
as in custome. That is to vnderstonde opē
penaunce/solempne penaunce/and penaunce secrete/
or sacramentall/penaunce open penaunce is that þe
whiche is done openly for synnes grete/ & vnlaw-
full the whiche hath ben comytte openly/ but suche
penaunce ought not at this daye to be enioyned yf
it be not done alonely in the towne or cyte/ in the
whiche than he shall recede the court of Rome/or
the holy concylle/ after as sayth mayster wylliam
Durande the scot/ for as moche that of suche pe-
naunce may looner come sclander than prouffyte/ &
edyfycacyon of soules/ & therefore a man shold pu-
nysh the them þe whiche for to begge & erwande go
thorowe the worlde all naked betyng hym self be-
fore the people/ affermyng þe vnto the if hath ben
enioyned by penaunce in þe whiche they lyen falsely
& acursydly/ penaunce solempne/ is þe a man begyneth

Capitulum .x.

The fourth

III. Si depositum
milionē .ii. penul
aliqua vno tpe cō
gruit que alio tē
pore sit necessa
ria.

Qui penit. niam
egeritis oēs simul
peribis. luce. ii.
Penitēciaz agite
appiquab. t. reg
nū celoz. mat. i. i.

the affe benedoye / with grete mystrye the which
ought not to be gyven but for grete synnes open &
wrongfull and if apperteyneth alonely unto the
byllhop for to gyve it or unto hym the whiche hym
representeth. The forme and maner to enioyne &
also to do suche penaunce is wryten in the ryght /
But oftymes the custome hurteth the ryghtes: and
therfore in some dyoceses men vse not suche penaun
ce / And in these other men vse them in many and
dyuers maners. They þ whiche geuen open penaun
ce or solemne for synne the whiche is knowen / þ
is to vnderstonde the whiche is not comen unto the
knowlege of all them of the towne / or of the more
parte aren / and fayllen grete as other tymes it ha
the ben layd of these poore nouryces the which syn
den theyr chylde dede by them or in the cradyll w
out that that they may knowe the cause or þ lest of
suche aduventure the whiche oftymes may happen /
without the gyfte of the fader or of the moder / pe
naunce sacramentall is done secretly and of all ma
ner of synnes ben they open / or secretly / and it maye
be with drawen by as many tymes as the synner a
bydyng in this present lyfe falleth agayne in synne
And it is the pryncypall intencion of this fourth
partye of this present booke. And of this penaunce
sayth saynt Austen. that it is more worth to a perso
ne the whiche is in synne to make a good and an
entper confessyon / than to go in pylgrymage unto
all the holy places that ben vpon erth. for without
that no creature may recouer saluacyon nor also
with that to goo unto dampnacyon. And therfore
take hede despyrouly euery poore synner / the which

part:

is in the dampnacyon of the denyll in the water,
and in these chappres the whiche folowen.

Here foloweth four thynges that the synner ou
ght to do for to begynne well his confellion.

The persone the whiche desyres so excellent
a werke as is to purghe hym from synne.
and to be reduced vnto god by true and entyre con
fessyon/ought to do foure thynges. In lyke wyse
as teacheth mayster Peter de aquila/and also done
these other theologists comenly. The fyrst is ef
fectuously to thynke on his lyfe/after as sayeth ho
ly scripture. I shall me remembre/ & I shall thyn
ke on my lyfe before the face of my god/in bytter
nes and dyspleasure that I haue hym offended/ &
euery persone ought to put also grete dyligence &
payne to remembre hym of all his synnes/for to
haue dyspleasure as he sholde be for to thynke a gre
te gayne temporall/or as he sholde be to kepe hym
from losse/for yf by sloweth & neglygence to thyn
ke of his synnes/he leueth one/or many with oute
confessyng/and yf he dye in suche estate there is ex
treme peryll of dampnacyon/A nother thyng it
shall be whan he hath done his delygence after þ
debyltye/of stragyltye humayn to remembre hym
of all his synnes/and that notwithstandinge in
the dyligence/he forgetteth one or many/for it is
a concludyon certayne that euery persone the why
che dach that/that in hym is to remembre hym of
his synnes for to haue dyspleasure/god hym shall
gyue knowlege/or the hym shall pardon as vnto

Capitulum xl

Recogitabo tibi
66 annos et eos in
amaritudine ale
mes. psal. cxxviii

The fourth

Tanta & offensa
ptus & ille q offen
ditur. arist. v. ethi

the peryll of dampnacyon eternall. In the whiche it appereth that no persone is dampned but by his owne defaute. The seconde thyng that þ synner ought to do before his confessyon is to haue dyspleasure of euery synne þ he hath comytted ageyn god his creatour/and he ought to be certayne that the offence of euery dedely synne is as grete/as is the maieste and bouite of hym the whiche is pryncpally offended/that is god the whiche is good in synpte. The thyrde thyng is that the synner ought to haue purpose moeuyng the ayde of god neuer to comytte dedely synne/for in lyke wyse as he the whiche hath true contricyon of his synnes pryncpally for the loue of god and in purpose to confesse hym in place and in tyme dewe/and competent/is in the estate of grace/In lyke wyse by the contrary/ysf any creature hadde done all the good dedys of the wo: lde/and neuer durynge his lyfe hath comytted dedely synne/other than to haue alonely intencion to syne in tyme to come/he shall be forth with by that curlyd wyll in the estate of dedely synne and in the waye of dampnacyon. The fourth thyng is that the synner ought to make prayer to god his creatour/that he hym gyue to haue knowlege of his synnes/and grace for to make confessyon the whiche vnto hym may be pleasaunt/& vnto the helth of his soule/prouffitable.

There foloweth of them the whiche may lawfully asloyle as also of them the whiche may chole a confessor.

The synner the whiche desyret to do so excellent a werke as is to purghe hym from all synne by true confessyon and hym reduce vnto god his creatour / after these foure thynges before sayd done and accompyshed / he ought to seche & chese a confessor the whiche is suffycient for to declare hym the dyfficultes of his cases / as many be of bequestes of vowes / of testaments / of restyng / of sentence of excommuncacyon of irregularytes / of suspensyon / or of interdytynge / and so of other agayne the cases the whiche oftymes is foude in the dede of synne / for as saynt Austen sayeth / the synner sholde at the leste do for the lyfe and helth of his soule that / that he doth ryght dyligently for the helth of his body / now is it soo that they the whiche ben lyke corporally / and principally they that a man certefyeth to be in daunger of deth sechen the best medycyne and the moost experte that they may fynde for to recouer theyr helthe and for to escape the deth / by the whiche it appeareth & the lyke & hurte spiritually of tymes of more than of a thousande mortall synnes / sholde be desyrous to fynde a good medycyne spiritual / for to eschewe the deth of helle the whiche is eternall / In the medycyne spiritual is a gostely fader or a confessor the whiche hath cunnyng suffycient hym to examen of dyuers cases as it is sayd. Also that he hath Jurysdyccyon / and puyssaunce to assyle the synner / for elles yf he haue not Jurysdyccyon & puyssaunce he synneth ryght greuously in & assylyng / And also dothe he the whiche hath with hym suche a folyshe chapelayn hym confellyng /

The fourth

wyssyngly/and there he hath not the true absolucyon. Also it is to be noted that vacabons the whyche haue no relydence/marchautes the whyche ben out of theyr contree/pylgrymes or they the which passen the contree for to seche dwellynge may be asloyled of the curate of the parryshe in whome they haue deuocyon to confesse them/for in suche cases they ben of that parryshe where they abyde/as for to receyue the sacrament of confessyon/and absolucyon of all these cases/of the whyche these curates may asloyle theyr subiectes/& by the consequence these freres mynours or prechours the whyche lawfully be presented vnto the bysshoppes/as yf it so be that they haue of comen ryght in that power to asloyle/as haue these curates. Also in lyke wyse as the curate may asloyle his subiecte as well in hys parryshe as with out/In semblable wyse may doo these aboue sayd releygons agayne them of the diocyle where they haue be presented/other wyse theyr priuilege shall be restaynt/the whyche thyng the ryght wyll not suffre/than whan the synner is dysposed as it is sayd/and he hath founde a chapelayne the whyche hath iuryspccyon and power to asloyle/as sholde our holy fader the pope the whyche hath power pleanre and generall to asloyle all them of crystyente and of all cases without ony to be except/or the bysshop vpon all them of his bysshopyche of all cases except those the whyche ben reserued vnto the pope/or p curate the whyche may asloyle his parryshynges of all cases the whyche be not reserued by ryght or by custome vnto the pope or vnto the bysshop/or vnto other prestes regular/

parte.

or secular/the whiche by cōmyssyon generall/or spe-
cially/and auctorite with licence of the one of þ
thre before sayd. That is to knowe of the pope of
the bysshop/or of the curate/Also that the sayd sy-
ner hath loue or priuilege generall/or speciall to
chese a confessor idoneū than he ought to tell and
declare vnto þ confessor all his synnes every one
in pertyculer so as god vnto hym shall gyue know-
lege/and also the circumstaunces the whiche may
chaunge the synne in to dyuers maners. As in the
synne of thefte a man ought to take hede yf he be
culpable/of vseries/of symonies/of fals weygh-
tes/of mesures/of rauens or sacrileges/for they þ
whiche wyctyngly and by malysce alonely accuse
them alonely of thefte/and they haue cōmytted sa-
crilege/extorcion/or vserie they be not well confes-
sed/but they synne mortally/In lyke wyse is it of
the synne of lechery/for who so hym accuseth of for-
nicarion/& hath cōmytted auourtry/or incest/de-
floracion/or sacrilege/& so of these other espyres
they be not confessed/& they synnen mortally/and
therfore the persone the whiche is confessed ought
to tell clerely his case/& yf he be syle þ confessor
hy ought to declare his greif & hardnes of hys case

¶ Here folowen .x. poyntes by one of the whiche or
many the confesson may be no thyng/& also in-
struccyon for to examen well hym the whiche is in
the sacrament of marriage.

After these thynges before sayd the persone
that wyll make good confesson vnto the

The fourth

belth of his souleought well to take hede vnto the
le. x. poyntes that folowen / for by one of them / or
by many þ confellon may be no thyng. The fyrst
is þ he be not in þ sentence of cursyng / for yf it we
re so holy chirche hath no power hym to asloyle / of
ony mortall synne / tyll vnto that / that he be loused
for otherwyle he is not partener of the sacramen
tes of holy chirche. The seconde poynt is þ the syn
ner ought to take hede to make consence there it
ought to be made / and not to make it where it ou
ght not to be made . For by the defaute of these .ii
poyntes / the confellon may be nothyng / and oft
tymes it happeneth vnto many that they make no
consence / in the case of vleryes / of symonys / of
gyftes the whiche they make otherwyle than by ly
berall loue. Also of cursyd wylls dysposed to syn
ne mortall / whan they haue not put them in effect
nor that they haue leste that to do for the loue or fe
re of god / but alonely for fere worldely or fere to
be dampned / or elles that they haue not had place
tyme & oportunte / Also as not to haue coplyshed
the werkes of mercy in place & in tyme / as a man
is boude by the cōmaundement of god / and vpon
the payne of dedely synne / þ whiche thyng is har
de vnto synple people to vnderstonde but by þ dys
crecyon & good aduysment of the confellours after
the doctryne of the treatysle precedent of the wer
kes of mercy . Also he hath not taught and correc
ted them that a man is bounde to correcte in place
and in tyme . Also whan a man oweth lawfully
ony thyng / And that a man hath well power to
pay it / and he vnto whome a man oweth it willety

parte.

and requyresth to be payed / & the dettours hath not
of Justyce excusacyon that he sholde not and may
paye / than suche redenable is contynually in the
estate of dedely synne / and may not be assoyled yf
he haue not wyll to acquyte hym as lone as he may
And here appereth the culpe of many symple and
ygnoraunt confessours the whiche of these cales &
other semblables they do not make conspence vnto
them that they assoylen / who many and ofte tymes
owen to pooze people / the whiche by the defaute
of theyr payment ben gretely dānaged / In the
whiche case they be hylden to recompense theym /
The thyrde poynt is that the synner ought to take
hede that the confessyon be entyze / in leuyng no
thyng to his wyttynge / or by defaute to doo that
that is in hym / after as it hath ben sayd here befo
re / for he that dooth not his deuoyre after as it is
in the flagelyte humayne / and soo by his defaute
forgoten one or many of his synnes / the whiche he
ought to confesse all in partyculer / his confessyon
is not hole / And in this poynt I make grete doubte
of the confessyon of them the whiche by theyr de
faute take no hede vnto the cōmaundementes of
god / for to accōplysh the them / & for to kepe hy from
synne & also hym to accuse & cōfesse of y trāsgres
sion of them the whiche they myght haue lerned &
vnderstonde in one dape / or in twayne for well and
suffyciently them to confesse for euer all theyr lyfe.
& for the more clerely to vnderstonde this peryll &
this defaute a man may consyder y persone y whi
che is of .xxx. yere / hath a .M. v. c. & thre score sōda
yes in the whiche he hath ben defended all erthely

The fourth

werkes that hym may lette to thynke on god and of his benefices for to thanke hym. And also he ought to lerne these thynges necessary vnto his soule and to thynke on his conscience and on his synnes for to confesse hym worthely. And for as moche as the more grete party of bodely people done yll theyr deuoure on the sondayes and thele other feestes to thynke on theyr cōscyences they can not be confessed as in generall where they sholde be cōfessed in partyculer yf he holde it not in theyr defaute. Nowe is it wryten as well in ryght as in reaso that none ought to haue prouffyte of his crime & defaute / And therefore it exceedeth myn vnderstandynge & reason yf suche confessions ben vylable before god the whiche thyng I leue in the depnes of Iugementes dreyne. The fourth poynt that y synner ought to take hede that he tell all that wherof he hath mynde vnto one confessour and not vnto tweyne or vnto many for yf vnto his wytrynge he tell one parte vnto one / and parte vnto another malycyously he synneth mortally and he shall not be alloyd of the one ne of the other. But yf by ony case he were sent agayne vnto the souerayne / it shall suffice to tell the case wherfore he hath ben sent agayne / so that he hath all tolde vnto the fyrst. The fyfth poynt is that he ought to be aduysed partycly yf he be redy to pardon with good herte / the yll wyll vnto them y haue hym offended / for as sayth oure sauour in y euangelyste. yf we pardon not vnto oure malefactours the rancour that we haue agayn the god shal not pardon vs in lyke

parte.

wyle he that hath offended any persone in woordes
in dede / he oughte to requyre pardon in dede yf he
be present or to be in ferme purpose that to do it in
place and in tyme / whan he shall fynde oportu-
nyte. The. vi. poynt as vnto regarde of people þ why
che ben in maryage as in two poyntes. The fyrst
is how they haue receyued the sacrament of marya-
ge. The seconde is of the maner how they ben go-
uerned / as vnto the fyrst it is to knowe that after
the ordenaunce of holy churche none may take in ma-
ryage his kynnelman / or his kynnelwoman but
that one of the partyes be at the leest at the syght
degre / of the whiche degrees / the broder and syster
make þ fyrst / the chyldern þ whiche ben germa-
ys make the seconde. The chylder of these germa-
ys the whiche ben called remoued maketh the thyrde.
And the chyldern of the remoued maketh the. iiii.
And the remoued from the remoued maketh the
fyrth / and he that is sayd þ fyrth may haue in ma-
ryage / her of the seconde of the thyrde / and of the
fourth / and so consequently in lyne collaterall for
neuer may any haue in maryage hym / or her the
whiche is in ryght lyne be it in assendynge / or dys-
cendynge / and yf any be maryed wyttyngly wyth
any of his lpynage vnder the degrees before sayd /
he synneth mortally / and more ouer he is acurlyd
And it is to be noted that by habycyon carnall in
fornycacyon is cause of assynpte with all them of
the lpynage as well of the one parte as of the other
in the same degre the whiche appertayne vnto the
the whiche comytten suche fornyacyon / an exam-
ple. Thou comyttest fornyacyon with a womā

The fourth

all hyr systers naturalles ben chy systers by affyn-
te/ her neeces ben chy neeces / her germayns ben chy
germayns. And so of ocher and a lyke thyng is
it of the woman as in regarde of a fornycatour/ &
they may neuer mary with the frendes/ of the one
ne of the ocher/ and yf they mary them wyttyngly
they ben acursyd & they ought to be departed not/
withstondyng any space of tyme / or of what soo
euer lyne that he be comen from suche maryage a
nother thyng it sholde be yf after the maryage lu-
gityme of some they haue company carnall / the
woman of the kynred of her hulbonde/ or the hul-
bonde of the kynred of his wyfe / for the maryage
shall not be departed. But the partye culpable fal-
leth in to suche inconuenient that he may neuer re-
quyre the deuopr of maryage / vnto the partye yf
he be not fyrst dyspenced with/ of the auctoryte of
the pope but that he synne mortally. But the partye
the whiche is not culpable hym ought to yelde with
the dyspleasaunce the whiche may fall in suche ca-
se/ and than the partye culpable synneth not mois-
tally yf he haue no ocher dysordynaunce and so it is
good counseyll that suche persone conspable suche
is dyspensacyon of the pope for to eschew the peryl-
les the whiche may come by cause of suche lettyng
Also he ought to take hede vnto the lygnage spyr-
tuall the whiche cometh amonge many persones
by cause of the sacrament of baptem/ or of confir-
macyon/ that is to knowe/ bytwene the chyldre bap-
tyled/ and them the whiche holden/ and bytwene
these chyldern naturall ben they borne before or af-
ter / for the sone or the doughter of any persone

parte.

may neuer be maried / or marie with the chyldern
naturalles of theyr godfader or godmoder but the
godfaders and godmoders well may marie theyr
other chyldern toggyder / of whome the gossyped is
not comen / many other cases he may haue by cau
se of cognacyon legall / and of the assynpte þ men
call Justyce dyshoneste openly / the whiche I passe
by cause of shortnes. Also a man ought not to ma
ry from the begynnynge of the aduent / tyll vnto þ
vtas of the epephanie. Also from the septuagesime
tyll vnto the vtas of Ester. Also from þ thre days
before þ Ascencion tyll vnto the vtas of Pentecost
And he þ dooth other wyse without dyspensacyon
he synneth mortally / and this is as vnto the fyrst
poynt of the sacrament of maryage.

¶ Here foloweth the examynacyon of the persone
maried.

As vnto the seconde poynt the whiche is of
the gouernynge of the persone maried in
regarde of his sacrament of maryage / it is to vnder
derstonde that after as these doctours declaren the
werke of maryage / may be accomplyshed in fyue
maners / some tyme merytoriously / some tyme with
out synne / some tyme with synne venyall / some tyme
with suche cyrcūstaunces that these theologys
doubten of mortall or venyall / some tyme it is mor
tall synne / fyrst the werke of maryage may be accō
plyshed merytoriously whan þ one of þ partyes or
boch. ii. toggyder ben in þ estate of grace / & theyr in
tencion is to haue synne / or to yelde þ maryage þ one

The fourth

with the other/or to eschewe the peryll of aunty
in hym or in her partye/and in beppinge the cyrcu
staunces the whiche appertayne vnto the honeste
of maryage/whan it is synne there is doute of mor
tall/or denyall/the good and lustyent confessor
it may comprehend by the cyrcustauces of the de
de/of the intencion/and of the confesson of peo
ple maryed. But in seven maners a man may syn
ne mortally with her party after as declaren these
doctours. The fyrst is suche whan the man also
woman ben so moche dysordynate that they wyl
len by delyberacyon accomplishe the werke of ma
ryage/with partye the whiche is not his by marya
ge/and this case is here harde to Juge/as vnto, iu
gement humayn/But god the whiche is Juge of
conscience seeth cleerly the troweth. The seconde
case in the whiche he is in daunger of synne mortal
is whan the one partye refusethe the other withoute
excusacyon lefull. The thyrde case is whan a man
abused of his partye for to seche more greter plea
sure carnall. The fourth whan the woman is not
in dysposicion of her body that she sholde yelde
the deuoyre of maryage and his partye the whiche
hath of it knowlege is so moche vnreasonable that
he wyl not hym abstayn/than synneth he mortal
ly after as sayen comenly these doctours/but the
woman the whiche obeyeth agayne her wyl for to
eschewe the daungers of incontynence/or other pl
les the whiche may come in maryage synneth not
The fyfth is whan these people maryed goo vnto
theyr wyues in these grete festes/after as sayen so
me doctours/how be it saynt Thomas sayeth the

parte.

synne is not mortall/and the deuoute doctour Bonauenture/and also the doctour subtile the Scotte holden that oppnyon/for the churche he defendeth not the werke of maryage/in these freestes/but also nely counseylleth that a man absteyn hym/to the ende that they be the better dysposed to praye vnto god/for of as moche as a man putterh the more his herte in pleasures carnalles/of as moche is a man the lesse dysposed to praye vnto god/and the more fether fro his loue & they ought to make suche abstynence of a comen assent/In lyke wyse as techeh saynt Poul/and yf the one of the sayd parties wyll not absteyne the other partye there ought to obe ye without fermynge consyence erronyous/as yf the partye beleueh that it were dedely synne to obeye in her partye in the dede of maryage in the tyme of grete solempnyte/and neuerthelesse that norwiche standynge hym she obeyeth/than she synneth mortally alonely/for as moche as she dooth contrary to her consyence the whiche is erronyous to byleue as to obeye in her partye in the sayd tyme is dedely synne. The. vi. whan the werke of maryage is commytted in place halowed/as is the churche/or churchperde yf these parties maryed may ocher wyse company togyders/and yf the case were knowen/the churche or churchyarde sholde be reconsyled after the ryght. The seuench is whan the woman is with chylde/and nere her tyme/and they haue by some experyence/or true semblable that the chylde may renne in ony peryll / & neuerthelesse by thep incontynence they dyspols them vnto suche payreyl thep synnen mortally after some doctours/and vn

The fourth

to that purpose I haue founde other tymes a man
maried that by sorowe and remors of conscience
sought remedy and counseyll of that that his wy
fe hath hadde foure or fyue chyldren all deed fayr
grette and well formed the whiche knowe not the
cause ne þ occasyon of þ dethe of þ sayd chyldren
nor other cause they coude not Iuge vnder the Iu
gement of god but theyr incontynence. for so as he
sayd they absteyn them not for ony dyspolycyon/
or nerenesse of chyldynge that was the party and
so it appereth in many maners the estate and ho
nestie of maryage is euill kept of many people by
le and carnall the whiche oftymes there comytten
the case of the byllshop and many wronges of the
which they make not ony conscience nor make not
ony confessyon and oftymes god them punyssheth
in theyr lyue by as moche that they begete chyldren
wronge/croked/lame/blende/messelles/or fallyn
ge on the grette yll. so as sayen these holy doctours
and therfore a man sholde take hede and teche y
ge people of the honoure and reuerence of the fere
and of the obedyence that theyought to kepe in þ
sacrament of maryage and how they sholde mary
them pryncypally for the entencion to haue lyne þ
whiche may come vnto the holy seruyce of god &
of holy chirche. after þ example of yonge Thobye
vnto whome the angell of god taught that as wel
he as his wyfe sarra them sholde absteyne from þ
dede of maryage after theyr benedycyon the espa
ce of thre dayes and thre nyghtes. In the whiche ty
me they sholde gyue them vnto holy oxfons and

parte:

so he dyde by the whiche he was deliuered from al
 payrell and from the temptacion of the deuill the
 whiche hadde before strangled seven husbondes þ
 whiche hadde espoused the one after the other the
 sayd Sara / not alonely for the loue of lyne / and of
 the sacrament of mariage / but for the beaute of þ
 daughter and to accompysh the cheyr pleasures car
 nalles. And this doctryne and techynge haue kepte
 syns many good crysten men and well taught / of
 whome they ben founde in the grete benediction
 of good lyne / of Joye / of consolacyon / and of lon
 ge lyfe. The seuench poynt is that the confessyon
 is not meretricious nor lussycient / for to aske new
 ly the grace of god whan it is done pryncypally by
 custome / or for fere worldely / and not pryncypally
 for the loue of god / and of the saluacyon of þ soule
 the whiche thyng is done moost comenly / so as it
 may be comprehended and arguyde by the lyfe of
 the more parte the whiche with grete payne them
 represent one tyme in the yere and ryght late before
 theyr confessor. The. viii. poynt is whan the sy
 nner hath no wyll nor ferme purpose / to ceas and to
 put ende in his synne / for the tyme to come / and to
 fle the occasyons of mortall synne. The. ix. is whā
 the synner cheseth vnto his wyctynge for his con
 fessor a symple chapelayne / the whiche is not luf
 fycient nor idoniū / for to redresse the dede of his cō
 scyence / after the vocacyon and estate / of the why
 che the synner may be / or the whiche hath not po
 wer to assyle. The. x. is whanne that the synner
 hath forgotten by his negli gence his penaunce

The fourth

enioyned/or elles he wyl not do it/be it to requyre
pardonne/or to pardon/be it to restore another/to
faste/or to make prayer/for in luche case the con-
fessyon is none/and ought to be withdrawen/and
so it is good counseyll f a man accomplishe hys
penaunce in the estate of grace/for in loo doyng
he sekereth grete meryte agayne god/and with that
a man acquyeth hym of temporall payne.

Here foloweth the practyse that he ought to hol-
de the whiche entperly hym wyl confesse/and exa-
men after the order of the .x. commaundementes of
the lawe after the mooste sure maner that there
may be founde.

Capitulum xiiii.

Who so ever wyl well and parfaytly examē
his conscience in partyculer/he ought to
rule hym after the .x. commaundementes
of the lawe. for so as wytnesseth saynt Austen a
man may not fynde a more certayne practyse to ex-
amen well his conscience. Also sayth well saynt
Gregorye that .x. commaundementes ben as ten
myrrours/In the whiche the soule crystened may
clerely see and knowe the fylch of his synne and of
the dysordynaunce of his conscience. Also sayth
the ryall prophete Dauid/I shall confesse me well
and ryghtly for as moche as I haue lerned the ten
commaundementes of god/bp the whiche it is well
to be noted that no persone is bounde hym to con-
fesse regularly and of necessity but onely of dedely
synne the whiche is not other thyng but the trans-
gressyon of ony of the .x. commaundementes in the

whiche ben defended the seven deedly synnes / All
 so there be conteyned the seven werkes of mercy / &
 the trowth of the artycles of oure holy sayth. In þ
 whiche thynges that is to vnderstonde in the com-
 maundementes of the lawe / in the artycles of the
 sayth / and in the seven werkes of mercy is compre-
 hended and cōteyned all the dede of the conscience
 in lyke wyse as it hath ben sayd before. And ther-
 fore whoso euer wyl hym well examen and make
 partypre & hole confellyon after these thynges sayd
 he ought to take hede how he hath kepte and accō-
 plyshed the ten cōmaundementes of god / as well
 in the thyng cōmaunded that is in sechynge ver-
 tues / and in accomplisshynge the werkes of mercy
 as also in the thyng defended / as ben the seven de-
 edly synnes. That is to know / pryde / enuy / wrach
 couetyse / gloconye / slouth / and lechery. In þ whis
 the seven maner of synnes a man may falle often
 mortally and dampnably. And somtyme denyall
 alonely / for it is to byleue that every passyon or mo-
 uynge of Ire / of enuy / of dayne glorie / and soe of
 other synnes before sayd ben alwayes deedly synne
 But whan suche passyons or wyllcs abyden in the
 termes of denyall synne / or that they exceeden tyll
 vnto mortall synne. That thyng is ryght harde
 vnto Iugement humayne / and it is not possyble
 therin to geue a rule generall suffycient for to Ju-
 ge of every case inpartyculer / wheder it be mortall
 or denyall / after as it hath ben sayd before in the
 sevench chapytre of this partye / and therefore as
 nowwe I tesse to see in partyculer some case after þ

The fourth

orde of the ten commaundementes.

There foloweth of the fyrste commaundement.

Caplm .xv.

Over these thynges sayd in the fyrste commaundement be the whiche wyll well purge his conscience ought to take hede vnto these poyntes that folowen. fyrste vnto the brekynge of his vowes / yf any haue ben broker / as who sayth not carynge by dyspysynge and inobedience agayne god / the whiche was lawfull to holde / and to accomplishe it is dedely synne / yf a man comytte suche fraccyon by delyberacyon / or equyvalente after the rule put in the chapytre of the science that a confessor ought to haue the whiche oughte well to be noted for all these cases the whiche folowen in this master of all the ten commaundementes. Also it is to be noted that for as moche that there hath ben made mencyon in the treatyle of the commaundementes / of all the seven deedly synnes. He the whiche by the studie of this boke wyll examen his conscience ought for to truste the thynges the whiche there hath ben sayd / be it in generall / in especyall with them that folowen in this recapitulacyon of the commaundementes in partyculer / yf any by synnes forgetfulnes / or other cause excusable breketh his vow that is no synne / or it is alonely venyall / yf he hath auowed a thyng vnto god he ne sholde accomplishe it / but without other dyspense ought more sooner to do all the contrary and hym to confesse of soo folyschely to haue auowed thyng the

whiche is not lefull/or honeste/yt he haue caryed
to accomplishe his vowes in suche wyse that he
the hath forgotten/or by to moche carynge falleth
in to suche inconuenient that he ne them may ac/
complishe/some grete theologyens wyll saye and
susseyne þ it is deedly synne/yt he haue made auo
we to faste or to do other thyng lefull/for ony cur
lyd ende/as for to come to comytte thefte/auoutryp
or other synne/he hath synned mortally/yt he hath
made auowe of chastyte/or of releygon/and after
warde hym maryeth/it is deedly synne and as ma
ny tymes and often/as he requyret on his partye
the deuoure of maryage/he synneth mortally/but
yt he were requyred he may acquyte hym in yeldyn
ge the deuoyr of maryage without deedly synne/
by suche wyse that he loueth better after the wyll
of reason hym to consent/and not to accomplishe
the werke of maryage/The whiche thyng is pl
to kepe all the tyme of his lyfe/and therefore they þ
ben in suche inconuenient they holde make dys/
pense of theyr dowe and be alloyled of the synne/
And it is to be noted that a curate may alloyle his
subiecte of the brekynge of his vowes/but he may
not dyspence/or them chaunge without specyall ly
cence of the pope/or of the byshop/after as the ca
se it requyret. The dyspensacyon or comutacyon
of the dowe/of chastyte/of pylgrymage vnto Jhr
rusalem/of Rome/of saynt James ben reserued to
the pope. But the dyspence or commutacions of
other vowes appertayne vnto the prelates. Also it
is to be noted that yonge people/that is to knowe þ
doughter vnder the yers of .xii. accomplished/ &

The fourth

the same vnder the peres of .xiii. may not dowre or
entre in to releyon of theyr owne auctorite nor
withstandynge what dyscrecyon so euer they may
haue. Also anowe is not obligatory yf it be not
made by delyberacyon and full consent. Also a wo
man maryed may not dowre or obserue the dowre sh
he hath made before the maryage yf her husband
wyl not so consent/ and yf she hath anowed after
or before the maryage/ the husbonde her may mas
ke it to leue without other dyspense/ and withoute
the synne of shone or of the other/ yf sh husband be
te not any tyme consentynge. The man may well
dowre without lycence of his partye the whiche be
not vnto the preiudyce of maryage. Also they the
whiche dower neuer to kember them on the fryday
or not to spynne on the saturdaye/ or other sembla
bles superstytuous ought to leue suche dowers
symple and full of vanytees/ But doo after the
ordenaunce of theyr wyle and dyscrete confessor.
and other holy faders. Secondly the synner ou
ghte well for to take hede yf he be culpable/ of sorce
ryes/ of wythcraftes/ of charmes/ of inuocacyons
of the deuyl/ or of adoracyons/ or of pacyon with
hym and with his dyabolys. Also yf sh he haue
vled any euill crafte/ or yf he haue kepte or retay
ned booke of the same. Also yf he haue Juggd of
the deeth or of the lyfe/ or of the aduentures of any
persone by the constellacyons and knowlege of the
planettes on the skye/ or by phyllosophye. Also yf sh
he haue vled of sorce for to knowe any thyng/ yf
he hath beleued ouer moche and stedfastly in the
aduentures of any dreames/ yf that he hath lokyd

parte.

or causyd to lobe in the tokens of the hande/for to knowe the aduencures of hymself or of other/ yf he for any synne hath vsed lytell scrowes/ or of charmes/ yf he hath put dystyncon in certayne dayes As the tuesdaye and the wensdaye/ or other dayes for to begynne any worke/ for to make waye in beleuyng that by one daye he shall profyte better than by a nother/ yf he hath put fayth for any aduencures/ in songe or in cryes of any byrdes/ or in the metynge of any beestes/ or of other thynges/ in all these cases before sayd oftymes it is dedely synne/ and ryght selden venyall synne.

¶ Here foloweth the seconde commaundement.

Over these thynges before sayd in the seconde commaundement/ the synner ought to take hede vnto the poyntes the whiche folowen yf he hath sworne in certayne/ the thyng the whiche is in doubtte / It is mortall synne/ specyally in Iuges mente/ yf he hath sworne to do thyng the whiche of it selfe is yll/ as it sholde be to do synne/ he hath synned mortally/ nor suche othe ought not to be kepte nor accomplyshed/ yf he hath shewed wyttyngly the secreete or the counseyll that he hath sworne to holde secreete/ It is dedely synne/ as well in hym that swereth as in hym the whiche wyttyngly maketh suche reuelacyon knowynge well that it was gyuen hym for to kepe it secreete/ yf he hath sworne detestably/ as by s blode/ by s deeth/ or by the wombe of our lorde/ it is dedely synne/ And in suche maner to swere is reputyd also as to blasphemie/ and

Caplm xvi.

The fourth

in lyke wyse to dysplease by Tre god and his sayn-
tes / yf he hath promysed & sworne to do any thyng
gelefull / and he there trespasseth without excusacy-
on resonable and vnto his wyttynge / it is dedely
synne / but the thyng sworne may be suche as to be-
te his chyldre / or other thyng semblable the whiche
is not accomplisshed / it is but synne veniall / yf he
hath constrayned hym to sweare that he byleueth &
he shall be forsworne / it is dedely synne / except the
Juge the whiche by the order of ryghte maketh to
swere ony in Justice yf in longes vn honeste / & try-
fylles / and tal kynge / of langage / he sweareth god
or his sayntes / it is dedely synne / also to sweare tro-
weth without cause and for no thyng. And also
as at euery worde he may with grete payne be do-
ne without the contentement of the lawe of god / &
by the consequent it is dedely synne.

There foloweth the thyrde commaundement.

Caplm. xvi.

Over these thynges spoken in the thyrde com-
maundement the synner ought to take hede
vnto the poyntes the whiche folowen / yf he occupy
hymselfe his seruantes / or his chyldern in worldly
werkes and curyd on the sonday / or on other festes
gyuen by the commaundement / by couetousnes &
without constraynt of necessitye / it is dedely synne
as well in hym that commaundeth / as in hym the
whiche obeyeth and consenteth / yf he hath gone vn-
to fayres or vnto markettes by his couetousnesse /
in the sayd festes / he there may synne mortally. //

Other thyng it shall be after masse herde / yf he
it may goodly here / he gooth vnto the fayres or
vnto the markettes / As these prelates of holy chir
the suffren / without makynge specyall prohibycyō
or without the makynge of any punishment / yf
he be occupied all the daye / in dysportes / in feestynges
in goynge on huntynge and hawkynge with
out herynge masse / and somtyme they occupye the
se other it is dedely synne comenly / here sholde they
take hede / and seche good counseyll / tauerneers / py
bakers hostlers / potycaryes / baylyues and in lyke
wyle / sergeautes / and other offycers / Also capllers
cordyners / and generally all maner of people / of
labour and of noblesse of what so euer degree that
they ben / for every man hym ought to examen af
ter the vocacyon and estate in the whiche he lyueth
and to take hede for what occasyon and with what
circumstaunces / yf he be occupied on the holydaye
in worldly werkes / for yf that hath ben pryncypal
ly by his couetousnes / it is dedely synne. Also frau
des euyl thoughtes clamacyons / periurynges and
other crypylles the whiche oftymes they comytten
in all maner of marchaūdyle / be it in weyght / in
mesure / in pryce / in substauce / or in qualyte / is mo
re greuous synne on the holydaye than it sholde be
another daye / for as moche that in so doynge the
re is the transgressyon of the comaundementes / þ
is of the thyrde the whiche is to halowe the festes
in the whiche is pryncypally the werke of synne / &
also of the seuenth the whiche defendeth all theste
as shall be sayd here after.

The fourth

¶ Here foloweth the fourth commaundement.

Capitulum xviii

Over these thynges layd in the fourth commaundement the synner ought to take hede vnto theiſe poyntes folowen / fyrſt yf he hath ſpoken wordes vnleſfull vnto fader or vnto moder / yf he hath curſyd them / yf he hath mockyd them / yf he them hath put or ſtricken / yf he theym hath prouoked to wrathe / and he in the wronge / it is dedely ſynne / yf he theym wolde not obeye in thyng the whiche was good and lawfull / it is dedely ſynne / whan in that there is a contempt / for another thyng it ſholde be yf by ouer ſyght or in ony necligence or in thyng of lytell reputacyon / yf he ne them hath purueyde of theyr neceſſytes after as he may & ought to do / yf he vnto them borne honoure and reuerence in place and in tyme it is comenly dedely ſynne yf he them hath not acquyte after theyr deſch and accompliſhe theyr laſte wylls and teſtamentes after as he may and ought well to do / it is dedely ſynne / yf he hath ben / Irreuerende vnto his other frendes / vnto his ſouerayns as vnto people of the churche / vnto offycers and vnto his lordes / yf he hath not taught his chyldeſen and other of his houſhold in makynge them to kepe the commaundementes of god / to receyue the ſacramentes in place & in tyme in prouydyng them of meete and of drynke / of clothe and hoſynge honeſtly after his power and hys eſtate / yf he them hath cauſyd to lene pryde / boſtyges and vanytes / yf he them hath ſuffred to be foude in daſces in companyes peryllous & vnhoneſte yf he hath made his ſeruant or ſeruautes to werke

on the holydayes/in all these thynges we may haue dedely synne/after the circumstances & modyfycacon of mortall synne the whiche hath ben spoken here tofore

¶ Here foloweth of the fyfth commaundement.

Capitulum .xix.

Over these thynges before sayd in the fyfth commaundement the synner ought to take hede vnto these poyntes folowen/fyrste yf he hath done manslaughter of any person be it in dede/in thought or by yll doynge/in vylinge thynges vnlesfull/as it sholde be to caste stones without dyscrecyon/or any draught/or in doynge thyng vnlesful and aduyleth not them the whiche may be in danger/or by necessitye euylable or not / In the whiche necessitye he sholde be fallen by his culpe / as yf in hymself defendyng he killeth the husbonde of any woman with whome he sholde be foude vnhonestly/in all these cases it is dedely synne . Also yf any Iuge gyue sentence of deeth/by enny / by Jre/or by his couetousnes vpon the whiche he hath deserved to dye or not . It is dedely synne/yf a woman with chyld take any thyng to procure the deeth of her fruyte and they the whiche counseyllinge or therto consenten synnen mortally folowe the dede of the deeth of þ chyld or not/and yf þ fruyte hath soule that sholde be homycyde and the case of the byllhop in all them the whiche gynen coulell/conseccyng or aydynge/yf fader or moder/or nouryter/stop the breth of a lytyll chyld/by ouersyght/or ocherwyle there may be dedely synne/by theyr neglygēce and

The fourth

Defaute of good bepyngge yf a woman with chyld
by to moche labour/by her auaryce/for to holde
acquaynted/for to daunce/or for other ordynau-
ces leseth hyr fruyte/she synneth mortally/yf any
smyte or shoue a woman with chyld/by such Ju-
ryspoyson that she leseth her fruyte / it is dedely
synne/yf man or woman enforce them to synde wa-
yes / or maners by the whiche he may lette that þ
woman conceyue not a chyld/it is dedely synne/yf
any smyte or hurte an other/In takynge from hy
any of his membres/or of the vslage of them with
out the order of Justyce it is dedely synne/yf he gy-
ue counseyll comaundement/or ratifye/and hath
excepte that any be kylled/or beten agayne þ ordre
of Justice and of charyte / it is dedely synne / not
withstandynge that the dede folowe not/yf he desyre
the dech of a nother with delyberacyon/be it for
hate/for enny/or for any other cursyd cause / it is
dedely synne/a nother thyng it sholde be to desyre
the dech of any malefactours for as moche as they
hurte the goodes of any good man after the Juge-
ment humayne/yf he smyte and wounde wronge-
fully any in the chyrche/or in the chyrchparde / it is
sacrilege/and the place halowed polutyde / yf he
hath made make/or cause to be made Justes in
the whiche there may be pe ryll of dech/it is synne/
many other cases particulers may come touchyns
ge the mater of the fyfth commaundement/of the
whiche those vnto whome they comen them ought
to aduyle and pource.

Here foloweth of the .vi. commaundement.

Capitulum .xx.

Over these thynges be fore sayd in the .vi. commaundement in the whiche suspencyenly ynough hath ben spoken of dyuers maners of lechery the synner sholde take hede vnto these poyntes the whiche folowen. fyrste yf he hath touched vnho- nestly / or kyssed for to drawe the persone vnto the synne of lechery it is deedly synne notwithstandinge that none other thyng folowe yf he hath wy- ten boine or sente letters vnto his knowlege for to prouoke any persone vnto the synne of lechery / it is deedly synne yf he hath made songes spoken or herde the whiche sholde be vyle and prouokynge vnto the synne of lechery / pryncypally for to endu- ce hym or other vnto synne / it is deedly synne yf he hath accompanied any or yf he hath gyuen fa- uoure of assemblies / or yf he hath made messages / or presentes / for to drawe vnto the synne of lechery it is deedly synne / And in lyke wyle of those the whiche vnto suche intencion receyuen gyftes / or promysces / yf he hath taken delectacyon to thynke on the dede of lechery the whiche is deedly synne / he synneth mortally / whan there is delyberacyon / yf that he hath hadde cursyd wyll / and consented vnto the dede of lechery / and of suche wyll proceden lokynge / spekynges / touchynge in hym or in other / it is deely synne / In lyke wyle as the wyll wherof suche thynges proceden / not that suche a wyll and the dede that foloweth ben two synnes / but they ben but one alonely / here ought they full

The fourth

well to take hede every good persone that by hye
prayer by his lokes / or by his abyllmentes he ne
gyueth occasyon vnto another of folyshe thoughte
or of curysd wyll / for the occasyon may be suche þ
it sholde be dedely synne. Also it is to be noted that
of the synne of lechery proceden many passions by
the meane of whome a man falleth oftymes vnto
synne / and in to grete inconueniens / that is to kno
we offuscacyon of the very knowlege / & of vnder
standynge preceptacyon / incōlyderacyon / inconscy
ence / loue dysordynate / of his owne sensuallite loue
of this present lyfe / hate of þ iustyce and ordenaū
ce of god / And therefore the synner ought to examē
yf for his synne of lechery he is in suche wyse occu
pyed that he hath leste to thynke on god / & on hye
saluacyon yf he hath ben preccypitant and without
delyberacyon in his werkes and besynes. yf he hath
ben without due examynacyon of that that he hath
done / or for to do / yf he hath chaūged his good pur
pose / and it hath leste aboute all to doo / yf he hath
excessyuelly sought the pleasures and cales of hye
body / yf he hath to moche loued this present lyfe /
or the delytes of the flesshe / yf he hadde in dysplea
sure the lawe of god for as moche as it defendeth
the concupyscence of the worlde and of the flesshe
and in euery of these thynges / to haue so grete ex
ces that it is dedely synne after as declareth saynt
Gregorye.

¶ Here foloweth of the seuenth commaundement.

parte:

Over these thynges before sayd in the senenth
comaunderment vnto the synne of couetyse &
lowen. The fyrste is of symony. The seconde of
vsury. The thyrde is of fraudes and decepcions
The fourth is of iniquyte agayne Justyce. The
fifth of bysshoppes. The syxte of chanoys/of cu-
rates/and of other beneficed. The seventh of ini-
quyte/or defaute of Justyce in lordshyppes secular.
The.viii.of Iuges ben they of the chyrche/or of ses-
cularyte. The.ix.of aduocacyons/of procurers of
notaryes/be it in course of the chyrche/or the secu-
laryte. The.x.of pharysians. The.xi.of restytu-
cyon necessary vnto saluacyon.

¶ Here foloweth the fyrste of symonye.

As vnto the fyrste the whiche is of symony
the synner sholde take hede yf he hath gy-
uen moneye or other thyng by pacyon and with
his good wyll/for to haue or to receyue any of the
sacramentes of holy chyrche/or other benedyccyon
haupnge intencion them to bye or to obteyne for
by cause of luche thynges gyuen / it is symony and
deedly synne / another thyng is sholde be of his
good wyll for almes/or for the reuerence of the sa-
crament / or of the benedyccyon/or for any custo-
me/vnto the whiche to kepe he shall not be enfor-
ced / and yf he comytte the synne of symonye/as
well of hym that selleth these thynges spyrtyuall/
as also of hym that them byeth luche thynges and
the whiche ben cause and meane that to doo/yf he

p iii

The fourth

gyue any thyng temporall for to obteyne chapell/
personage/prebende/or other benefyce of the chir/
che/or for to be presented vnto any offyce of þ chir/
che it is symony and deedly synne. for to paye the
taxe of the courte of Rome for to obteyn bulles/of
benefyces/or other letters apostolycalles / it is not
reputyd symony. yf he hath bought or solde the ses/
pulture of holy chyrche it is symony. yf he hath sol/
de or bought vnto his wyctynge the ryght of a pa/
tronage/of personage/or of chapell/or of other be/
nefyce ecclesiastycall/it is symony. yf he hath ma/
de prayers and supplicacyons vnto prelates of the
chyrche for to benefyce any/the whiche of that was
indygne/as the whiche hath not cunnynge suffyce/
ent for the excucion of the offyce / or the whiche is
not of honest lyfe/or the whiche hath not aenge co/
petent/it is symony. yf any foundatour/of chyrch
or patron hath receyued gyftes or promysles for to
present any vnto the benefyce/by cause of the whis/
che gyftes he hath ben presentyd/it is symony and
deedly synne. yf he hath receyued gyftes or promys/
les for to be meane to procure vnto any clerke ordie
or benefyce of the chyrche/it is symony in both .ii.
yf he hath made paccyon to receyue of any thyng
temporall for to preche the worde of god/it is sy/
monye in the one and in the other. yf he hath made
couenaunte of certayne some for hym/or for other
for to be receyued in to relegyon/the whiche is of
grete / and suffycent foundacyon/for to sustayn
the membre of relegyous men or relegyous womē
it is symonye in both two partyes/another it shall
be after these doctours whan the foundacyon of þ

parte.

monastery is not sufficient / for than a man may
make couenaunt of the quantyte of gyftes not ha-
uynge intencion to bye any thyng spiritual / yf
he hath procured by his owne prayers and supplyea-
cyons to obteyne benefices / vnto þ which he hath
cure of soules / some doctours wyll say that he is a
symonyacke for as moch as he hym sheweth indyg-
ne / and meke / prayer made for good intencion / &
with that intencion to haue syluer for to do with
suche syluer other good werke / suche intencion is
not euill nor corrupte / for two good endes be not cō-
traries / knowe ye that syluer may not be the self
ende / or pryncypall to make prayers / or predycacyō
prayers made in intencion pryncypally for to haue
syluer to put it vnto folyshe blages / it is deedly
synne / symony and sacrilege lyke vnto the synne
of Judas / as vnto the regarde of the masse / of the
whiche some taken .xii. pens the whiche ben worth
thyrty pens for to put them in folyshe blage / as it
may be to weterych / by auaryce / or with other ma-
ners indeuyde / and yf the sayd prayer be made by
synners in other thynges soo moche the lesse it is
worth knowe ye agayne them the whiche make su-
che preestes to synge wyttyngly / yf he hath renoū-
cyd vnto any benefyce by suche paccyon þ it sholde
be gyuen vnto his kynnyngman / or vnto any other
the whiche for so doyng he hath promysed any
thyng temporall / it is symony in the one and in
the other / mo and many other cases of symonye /
there may be founde / as well in prelates of the chir-
che / as in lordes temporall / as in all other degrees
of persones / of whome I passe ouer as at this tyme

Thom. in iiii

Nota q magis p-
cipale non ē finis
minus p-
cipalis.

Mag. io. ger-
so

The fourth

by cause of shortnes notwithstandinge be the clere
he well aduysed / the whiche in receyvinge ordres /
or benefices / is fallen in symony that he is irregu
lar / and synneth mortally in executyng offyces of
holy ordres before that he be dyspensyd with.

¶ Here foloweth of vsury the whiche is comyttyd
as well in dede as in wyll.

AS vnto the seconde the whiche is of vsurers
the synner ought to take hede yf he hath le
te money or other thyng wherof the vlage is con
sumpcyon of that / as sholde be come / or wyne / by
paccyon / or intencion pryncypall for to receyue mo
re than he gaue / that is vsury and deedly synne yf
he hath lente vpon gage of thyng moeuable / or al
so of herytage / by suche condycyon or pryncypall
intencion / that he shall haue the vlage / or the fruy
tes / and leue of the sayd charge / without deductyn
ge and rebaytyng of the somme lente / it is vsury
excepte the gendred hynnylman the whiche taketh
ony wages / in attendyng the promysse the whiche
vnto hym hath ben made / by cause of the maryage
of his wyfe by suche wyse that he her mayntene as
a husbonde ought to mayntene his espouse / And
it is well to be notyd in this mater that there ben
two maners of vsurpes . The one is clerely open
as that before sayd . The other is hyd and is com
mytte in dyuers maners / yf that he hath bought

parte.

londes and possessions for lytyll and mynysheth
the pryce for as moche that the seller putteth in his
bargayne that he may bye agayne his heritage in
in certayne tyme / he comytteth vsurye yf he rebate
not that / that he hath receyued ouer the costes and
lapenges of y^e layd heritage / yf he sell many tymes
the more harder / for that that he leneth in a day /
tynges his payment tyll vnto a certayne tyme / how
be it some what he may seme more specyally whan
he loueth better to haue vpon the ower a lesse pry-
ce than to tarye / Also whan he hath bought certayn
ware as coine / or wyne / the whiche ben yet for to
gadre / and for as moche that he hath auauncyd y^e
payment he gyueth lesse than the thyng is worthe
at the ower / or at the tyme that he it shold receyue
it is vsury. Also whan he leneth pryncypally for
the intencion to haue presentes / money / ayde / or
other thyng temporall / it is vsurye / yf he hath be-
taken bestyall vnto halys by suche condycyon / y^e
yf there happen mortalltye or other aduenture of
losse / wherof he the whiche them taken is not the
cause / neuertheles his cattyll shal be euer more laus
and entyer / it is vsury / and for a reule generall al-
wayes as in suche contractys / be it of shepe / of lā-
bes / of the hyre of oxen / or of other bestes that the
one of the parties maketh his pryce and paccyon
in suche maner that he is assured to wyne or no
thyng to lese what so euer that there happen / and
the other partye abydeth in doubte and subiecte to
the aduentures of fortune / suche cōtracte is agayn
reason and agayne Justyce / but whan the exces of
the one partye / or of the other is suche that wiche

The fourth

greate payne he may be in losse / or in gayns soo þ
they entende no fraude the one vnto the other, I
put that euery of them awayte vnto his owne prof
fyte / here is none vsurpe / yf the procurer or tuter
of ony faderles chyldern gyuech theyr synaũce vnto
to vsury to the ende þ the sayd synaũce vnto them
shall prouffyte / and that by that meane / they were
nourysshed or theyr maryages augmented / and
also that poore marchaundes by suche meane that
them myght auantage / that notwithstandinge /
it sholde be deedly synne / and to the sayd procurer
or tuteur is bounde to restore the sayd vsurpe in
case yf theyr the whiche haue hadde the prouffyte /
wyl not restore. In lyke wyle as they there ben
pryncypally bounde. Also it is well to be noted þ
many sellers and byers ben full of vsurpe / before
god and after good consyence as well for the cause
of the entencion of the beyng / as also of the sellyn
ge / the whiche alwayes seemen to be lawfully solde
after the forme of the contracte and of the wordes /
as for example Martyn hath necessity to fynde an
hundreth crownes for to lene / but he seyng and
knowynge that no man hym wyl do that pleasur
he cometh vnto Peter vnto hym shewynge his ne
cessityte / by the whiche he is dysposed to selle hym .xl
shelynges of rente vpon his herpytage / by suche con
dycyon that tyll vnto the terme of seuen yeres / as
many tymes and as often that he shall yelde the
somme lent / that is an hundreth crownes Peter is
bounde hym to delyuer his herpytage / In suche ca
ses and semblables the intencion and the condycy

ons of the seller and of the buyer sholde be weyed & considered for yf the seller hadde not intencion þ these. xl. shelynges sholde abyde for euer vnto the buyer the whiche entencion þ buyer knoweth or vnto hym it is very semblable by some meane. Also of his party he wylled and desyred that the contracte were made vnder the forme of sale / and not of wyynyng / vnto þ that without knowlege of vsury his hundreth crownes he may purchase vpon hym of suche contracte / and semblable may a man say that it is a wulfe couerde with a shepes skynne. That is to knowe of vsury the whiche cometh of wyynyng byd specially whan the seller was indygent or neddy and a persone dygne of mercy. for in suche case the somme taken lened by cause of the sayd sale is suche that he sholde rebate as many tymes and as often as the seller shall yelde his money. In this mater to dyscende vnto all cases / condycions / and circumstaunces in partyculer for to Judge certaynly that there is vsury / and decoly synne or denyall / it is a thyng ryght harde withoute the grace especyall of god / for the malycious auarice of erthely people hath so many founde of rauillacions that with grete payne there may go out of the waye all the moost gretest and moost yllumpned doctours / for the whiche cause I passe ouer fro my other cases partyculers. Also it is holden for a rule generall / as to lene money it may be done in fyue maners. The fyrste lyberally without ony intencion of ony restrybucion corporall / or temporal ouer the somme gyuen / and that maner is good and charytable. Secondly with suche condycion

The fourth

Nota

that he the whiche receyueth that londe of money in marchaundysynge vnto the halfe of losse or of gayne/and such contracte may well be made and he the whiche hath lene may receyue a more greater somme than he hath gyuen/But for the condycyon of persones/or for the aduersyte of the intencion of auarice/or of other/he there may haue lettyng. Thyrldy in puttynge the chatell that is the somme gyuen in certayne/and the gayn in certayne/that is to vnderstande/that lese or wyne he þe whiche receyueth vnder such forme/he shall yelde alwayes the sayd some/and yf he wyne þe haplye takyth auantage/here is vlury manifeste. fourthly vnto the contrarye of this laste case. That is to vnderstande in puttynge the gayn in certayne and the chatell vnder incertayne/as for An example/ I lene the an hondreth crownes wher with thou shalt marchaundysle at my pareyll with all the somme/by such wyse that after a yere/or another terme thou shalt yelde me six crownes.or.x.or mo or lesse/and yf thou lese by fortune the sayd hondreth crownes/vpon me it is al and yf it be sayd he it shall yelde with the somme spoken/such contracte is full of vlury after the ryghte / the cause is such for the hope that such a lener hath more is more to wyne than lese. Fyftly in puttynge the gayn/and chatell in certayne.as for an example. I lene the an hundreth crownes by such wyse that after the yere passe thou me shalt yelde an hondreth &.x.here is vlury manifeste/vnto these v.maner to lene may be broughte all these other/ But more over these doctours make a questyon yf

A questyon.

it be lawfull in any case to receyue any thyng of
cause of the lene. It is lawfull in fyue maners.
fyrst a man may well receyue a thyng spyrtyual
as is the lene & the good grace of hym vnto whos
me he hath lente. Also yf of free wyll he gyueth o
ny thyng or it may receyue / so that the lene hath
not be made to suche intencion. Secondly by rea
son of dysdamage / as yf the lene hath ben made
vnder a certayne payne it for to yelde at a certay
ne tyme / and that by the defaute of that for to do
the lender were in damage without ficcyon / in
this caas he may for by cause of the dysdamage
take the sayd payne with his pryncypall yf that
the sayd payne were not excessyue and vntreasona
ble. Thyrde by reason and cause of the doubte
vnto the whiche the lender is submyled / in lyke
wyse as it appyeth in the seconde caas of the no
table before sayd in lendynge vnto the halfe of
losse or of gayns. fourthely by reason of the dam
age that he renneth in the whiche lended / by cau
se of the sayd redy. As for an example. If your gre
te request I lende you an hondred crownes for a
yere / in the whiche after god and good conscyen
ce I shall be in damage in the somme of ten or
twenty crownes. Than yf he the whiche borrowed
seeth that it sholde be better vnto his prouffyte to
take the sayd somme and to restore the damage of
the lendynge he it may do / & the other it receyue o
uer the pryncypall for to kepe hym / & to recompen
se hym the damage. fyfthely by reason of the hyre
of a thyng the whiche he may hyre / as oxen / hor
ses / and other thynges that a man may receyue /

The answer

The fourth

Some tymes more in valour that they were at the tyme of the hyre and with the hyre. But for to receyue more than a man hath lente in any other maner wyle than here before hath ben sayd or done ayenst the comaundement and a man selleth the thyngge imprecyable / and the whiche properly may not be solde. That is to vnderstande the pleasure & the charyte that euery creature ought vnto his neyghbour / as well by þe lawe of nature as by the lawe of holy scrypture the whiche lawes & all other ben they Canons or Cpyles defenden þe synne of vlturpe. Also yf any gyfte olde come or other thyngge semblable for to renewe it haupnge intencyon pryncypall that the newe shall be more worth and elles he wolde not gyue it he comytted vlturpe. But yf he do that pryncypally to the intente that his thyngge persythe not / or for to do a pleasure vnto his neyghbour / or in trewe semblable doubte yf that the thyngge be more worthy or lesse at the tyme that it shall be yelded agayne in suche a caas it is none vlturpe. The payne of vlturers publyshyd is suche that they ben excomunyate of ryghe wherfore the holy churche defended that vnto suche there be not gyuen the precyous body of Jhesu cryste. Also that theyr oblacyon be not receyued in the holy churche. Also that after theyr deyth theyr bodies ben cast in a voyde grounde and not receyued in the place holy and blessyd. for a man ought not to doubte but that the soules of theym the whiche deyen in suche estate ben dampned with the deuylles in helle / wherfore the bodies sholde not be put to reste with the faythfull crysten men. And yf in

Parte.

theyr laste dayes they requyre penaunce they may
not be assolyed / but in doyng & in them is possy-
ble to restore all these vsurpes & they haue receyued
in all theyr lyf / & it suffyled not to be receyued vnto
to sacramentes of holy chirche / & assolyed to orden
by theyr testament & after theyr dethe these vsu-
ryes ben restored / but it behoued to dyspose monas-
ble & herytage tyll vnto & somme the whiche may
amouite the sayd vsurpes & yf they vnto whome he
ought to make restytucō ben present hy behoued
them to make full satisfaccion in yeldyng it all /
be it by fynauce manuell / by gage / or assygnacō.
And yf they ben absent & Juge of & court or his lps
uetenaunt / or & bysshop / deane / or curate sholden re-
present & persones in receyuyng the sayd satisfac-
cyon & in caas & mouables & herytage suffyle not.
as often it happened after & they haue all layde
mouables & herytages as it is sayd / they sholde re-
quyre mercy of god / of holy chirche / & of them vnto
to whome they ben redyuables / & than a man may
them assolye & not elles . for the testament that
they make in ony maner wyle is of no valour nor
effecte after the ryght . Vnto that peryll is boun-
den wyues / children / newwes / nyces / or enherytow-
res the whiche wyttyngly retaynen the goodes mo-
uables or herytages of vsurers the whiche haue
not made in theyr lyf suffycient restytucyon or sa-
tisfaccyon / and it ought to be restored yf that it
be possyble / not all oonly the somme of that hath
ben receyued by vsurpe but with that the dāmage
that they myght haue hadde by cause of theym
the whiche haue payed the sayd vsurpes / by the

The fourth

Whiche it appereth clerely that full fewe of vsurers escapen the denyll. In lyke wyse also it appereth the peryll of those þe whiche receyuen in theyr churches or churcheyardes vnto sepulture the body of an vsurer / suche as hath ben spoken. for the pries-tes the whiche do it wyttyngly ben excomunicate ipso facto after the newe ryght. Also it is to be noted that he the whiche taketh vnto vsurye for his grete necessyte of hym the whiche is an vsurer re-nommed and is redy that for to do synned not in takynge vnto vsurye / but to take vnto vsurye for auaryce / or for to dyspende folyshly / or for to en-duce any to gyue vnto vsurye the whiche it hath not accustomed it is a synne moche greuous. And this is shortly as vnto the seconde poynt.

¶ Here foloweth of fraude and of decepcyon.

AS vnto the thyrde poynt the whiche is of fraudes and of decepcyons the whiche is comytted of dyuers maners of people / and in dy-uers maners the synner sholde take hede. fyrste in dede of marchaundysse ouer the thynges sayd of vsurye / yf he hath done fraude by fals weygh-tes or any fals mesures or in the sellynge of any fals thyng corrupte or meddled in affirmynge that it is good and pure be it metalles / appotecas-ryes / wyne / oyle / or any other ware / by the whiche the byer is notably defrauded / it is deedly synne / syns in a lytell thyng it is denyall synne. Now be it / it is well to be noted that yf any man defraude and dysceyued his neyghbour in a lytell thyng

ge / that he hym wolde well dysceyne in a more
 greter thyng yf he myght suche synnen mortally.
 for god that seeth all wepeth more the good wyll
 than the werke withoutfoir. If he hath frauded &
 receyved taxes serches passages / or other impolicy
 ons made by the ordynaunce of Justyce it is deedly
 synne. Also yf people of seynourye & of Justyce
 haue made prestes taxes & impolicyons by anarpy
 ce or tyrannye / & not for the comen wele it is mor
 tall synne. Also yf he hath falsed booke of recey
 te / or other letters vnto the notable damage of an
 othe it is deedly synne. Also yf the marchaunt mar
 chaundysse pryncypally for anarpyce or for to encrea
 se his catell & not for to lyue honestly after his vo
 cacyon or for to ayde the poore / or for the welch of
 the comunalte / it is deedly synne / whan in suche
 gapys he putteth his pryncypall entente. Yf ony
 bye stuffe or ware in intencion for to selle them a
 gayne more derer without chaungynge them in
 doyng with them ony crafte / as is the corne / or
 the wyne / not as it sholde be by the waye for to
 wyte / or of wood for to make ony crafte for to
 selle it / or without caryenge it from one regyon in
 to an othe for the comon welch / but pryncypally
 secheth by suche maner to encrease his catell suche
 marchaundysse is vnlawfull / and there he may ha
 ue deedly synne after as sayth mapster frañces de
 maronis. Also yf they haue made paccyon bytwes
 ne them for to selle theyr ware rudely and at a pry
 ce not competent / by the whiche the commons be
 constayned for to bye it at theyr pryce / it is deedly
 synne. Also yf he be payed with one ware for an o

The fourth

ther by the whiche that seynge he hath aboute ma-
de his owne and mynyssheth and hurteth the other
mortally it is deedly synne. Also yf he hath payed
simple people in fals moneye/it is fraude and de-
cepcon and deedly synne. Also yf he hath vled fla-
teryng speche and of swerynges to selle indyfes-
rently at the daye of the feste commaunded/or in ha-
lowed place often there is deedly synne. Also yf he
hath bought of robbers of theues / where that he
hpleued the thyng to be suche that it apperteyned
vnto them Justely it is deedly synne. Also yf he
hath ben the meane of any contracte that he byles-
ued to be vniuste / as of vlyrpe in byenge of herp-
tage/or in coisynge of hors/or in treatynge of ma-
ryage/seynge and knowynge the greuous damage
of the one of the parties it is deedly synne. By the
se thynges beforlayd of the vocacyon and estate of
marchaundysle a man may applye vnto other las-
boursers & handcrafty men/ben they Diapers/tay-
lers/cordeners/weuers/sauerners/bakers/pye ba-
kers/smethes/carpenters/massons/gollsmithes/la-
boursers w theyr armes/labourers of the erthe/for
in euery vocacyon there may be fraude/trechery/&
malycie in theyr werke/be it in weyght or mesure/
in valour/in intencion/or in these other circum-
staunces / yf god & purenes of conscience ne them
adresse. And therefore they sholde consyder theyr es-
tate & occupacions/as well by them as by the ayde
of theyr confessor/& declare the fraudes that they
knownen well to do/& to speke more subtylly & no
clerke by wytyng may them declare/& they shold
telle wheder they were for to leue suche maners of

fraudes or not / & if theye & confesse playnly / for yf
they haue intencion to retorne in cōtynnyng the
dylceuable maners to vñe / they ne ought to be al-
soyled. Also yf ony hym medle of offyce / or crafte
the whiche he may not do without deedly synne /
as to at house stues syde / to do scrupce vnto thes
vlurers / to mene warre the whiche is not Juste / to
make thes mixions wher w women paynte thes
vylages / & so of other vocacions suche ought not
to be alloyled / yf they haue not wyll neuer for to
retorne vnto the sayd offyce. Also people p whiche
geten by thes Journeys & them faynen & sparen
to werke / or p whiche in euill wyse done thes wer-
ke / & p notwithstandinge wyll be well payed thes
ben thes & boude to make restytucyon. As for an
example. They haue promysse of .xij. pens for the
Journey / & I put p a man thynketh it suffycient /
how be it after god & good cōscyence they gete not
but .x. pens / for as moche as they do not thes Jour-
ney lawfully they ben thes of .ij. pens vpon the
Journey p which amouñted at the ende of the yere
p a man hath made .cc. suche Journeys p somme
of .xvi. s. viij. d. of the whiche somme they ought
make restytucyon. And of tyme it happened by p Ju-
gement of god p vnto suche people thes goodes en-
crease not nor yet profyten / but some them dyspen-
de in tauernes or vnto them cometh losses & dama-
ges / by p whiche they fallen in necessitye of pouerte
& of no power to restore p the whiche sholde be wel
with reason. And by suche meane ben deceyued by
the deuill without nombre / & so to do he is ayded
by confessours ignorauntes the whiche alloylen su

The fourth

the people without them enioynynge restytucyon/
or without the counsill the whiche vpon that shol
de be gauen.

¶ Here foloweth of iniquyte or defaute of Justyce.

As vnto the .iiij. poynt the whiche is of ini
quyte or Justyce / þ is of the defaute for to
do & yelde Justyce & reason vnto his neyghbour the
synner ought to take hede. And for as moche as to
yelde / hepe / & to defende Justyce it apperteyned pryn
cypally vnto þ prelates of holy churche / & vnto þ lor
des erthely after as þ Jurisdiccō of eury of them
extended & consequēty vnto these Juges / aduocats.
proctours / notaryes / sergeautes / prientyles / & wyts
nesses of eury of these estates & maners of perso
nes some thyng it ought here to be shewed for to
examen all well / and fyrst of the prelacyon & leyg
noury ecclesiastycall. ¶ If he were irregular / suspē
de / excomuncate / bygame / illegittime / or ꝓ cubina
rie open & knowen / & by þ consequens suspende at
the tyme & houre þ he receyued þ dygnyte / the cure /
or prelacyon he synned mortally & is contynually
indeedly synne / & in executynge his offyce comytted
alwayes of newe deedly synne before þ dyspence &
absolucōn. ¶ If he hath not ben elect canonly of the
college or patrone vnto whome it apperteyned or
hath be / receyued / & confermed of hym þ so to do
hath power / or vnto þ is come by meanes forboden
suche is called after þ ryght a wronge doer & theef
and yf he hath not ony maner of pꝓstauce or
Jurysdyccyon for to dyspole / or to make offyce of

Parte.

any thyng temporall or sperrytuall aperteynyng
vnto the offyce or benefyce he synned mortally as
oftentymes as he hym endeuoured to execute that
the whiche aperteyned vnto the sayd offyce or bene
fyce. Vt he hath made prayers by hymselfe or by
other for to be cholen & receyued vnto the sayd of
fyce he is a symoniacle & vt he hath had pacyon
or couenaunt the dyspence aperteyned vnto p pope.
& before p dyspence he holdech theupshly the offyce
or dygnyte. Vt he suffre & dyspynule any grete yle
in his subgettes that he may after the ryght purs
ge & correcte it is dreedly synne. Vt he hath fauou
red any ayenst Justyce & vnto the damage of the o
ther vt he hath lost & wasted the goodes of p chur
che in folythe vsages / vt he hath rebelled ayenst
reason vnto his soueraynes. Also vt he hath ben
neclygent to gete good & suffycient counseyll for
to seche Justyce / by the whiche defaute the partye
hath ben in damage. In all these thynges it is de
dely synne. Also vt he hath put offycers indygne or
vnworthy sperryally in cures of soules where a man
them knoweth for suche & them may vsaye laws
fully & repelle & is neclygent that to do it is deedly
synne. Also vt he hath suffred confessours ignorau
tes with grete peryll & damage of soules the whis
che he may undertake it is deedly synne. Where so
me is indygne or to moche ignorauit appreth in p
chapytre of p scyence necessarye vnto a confessor
Also vt he hath ben curpous & proude in buydyn
ges / in heyght / in hoyses / harneys / abyllyments / in
grete & peryllous dyspences vnto the grete dama
ge / as well of the churche as of p poore it is deedly

The fourth

synne. Also yf he hath ben more curyous of the temporalyte than of the spyrityualyte / after the excess moche or lytell it is mortall synne / or denyall. Also yf he hath leste to lese the ryght & pryncples of his prelacyon / or of the benefyce after as they apperteynen of ryght the neglygence may be mortall. Also yf he hath dyspensed vndyscretely by the whiche they be become recheles & vnthyrsty / or by the contrarye haue ben to harde & inhumayne to dyspense / & to puruey for the enfermetes of his subgettes after the excess of moche or of lytell it is mortall synne or denyall. Also he ought to be the lyght & example vnto his subgettes in all thynges / in fewe wordes & of thynges prouffyttable in quenchyng dyscordes / in reprovynge detraccons or backbytynge / grutchynge / fals reportes / mockeryes / & folythe langages. Also he ought to be circumspect in all thynges / & specyally in holdynge secrete þat caas the whiche happened after as it is of ryght & of charyte. Also þat he be in fere of honour & of reuerence the whiche vnto hym ben done by cause of his prelacyon / for of that with other thynges before sayd hym behoued to yelde acounte. Also of the correccion the whiche vnto hym apperteyned by cause of the offyce ouer the comune þat whiche he ought to do with all after the lawe of charyte / of the whiche had ben made mencyon before. Also he is bounde to pastoure his shepe as a good shepeherde by good doctryne & good example / & them to defende vnto his power from the wolues rauynshynge as ben prechours that prechen pryncypally for to go with theyr syluer or other goodes. Also of tyautes

Parte.

and extorcyoners the whiche offendynes them des
nouren vnto the wyttynge & knowlege of prelates
And here he may haue suche excus of necligence
with these other circumstaunces that it is mortall
synne. for the prelate spryтуall ought to be the fa
der & defender of poore people / of childern fader
les & moderles / and also of wydowes / & ought to
haue speyall herte on theyr causes.

¶ Here foloweth more in partyculer of bysshopes.

AS vnto the bysch popnt & whiche is of bys
shopes / it is to be noted ouer these thynges
beforsayd in general touchynge & estates of bysso
pes & he ought to take hede fyrst vnto & forme & ma
ner of his entre. for yf he be not entred regularly
as before hath ben sayd he is a theef / in lyke wyse
as our lord sayth in the gospels. If he hath gyuen
holy ordres by symonye in secrete wyse he is suspen
de alonely as vnto hy & is in mortall synne / & ly
ke wyse thole & whiche so ben ordeyned ben suspen
de & vnto them it behoued to seche dispence before
& they execute theyr offyces. If he hath gyuen holy
ordres wyttyngly vnto them & haue not age to des
termyn in ryght it is deedly synne / for he may not
dispence at the sayd tyme. If he hath gyuen ordres
wyttyngly vnto ony & whiche hath not than the
whiche sholde precede / or to gyue ordres in an other
tyme than of ryght wout & dispence of & pope it is
deedly synne / & he & whiche so hath ben ordeyned
is supende. If he hath lefte ony thyng to do or to
saye the whiche is of the essence of the sacrament

The fourth

of holy ordres hym behoued all to go backe for as moche as in suche sacrament it is create of god / & gyuech a token sperrytuall named caractere. An other thyng it sholde be / yf he lefte a thyng the whiche sholde not be essencypall / how be it a man sholde supplie in these other ordres / þ the whiche is forgotten / & þ hāgynge the clerke so ordened shol not offyce / nor there ne may ignorance vycious excuse suche defautes. Yf he hath not caused to make examen of the age / of the holy lyfe / of the science / & of other thynges þ whiche ben requysyte of ryght in them the whiche sholde be ordeyned it is deedly synne. For by suche defaute many indygne ben receyued & ordeyned vnto the grete preiudycer of soules & of all þ holy churche. Yf he hath ben nedlygent to gyue the sacrament of confyrmacyon by þ whiche many be deed wout suche sacrament / & the grete good sperrytuall & caractere the whiche in suche sacrament is receyued / or yf in it gyupnge he hath not kepte the forme / the mater / & the place. That is to vnderstande in þ forbode / or wyttyngly it gyuech two tymes vnto one self persone. Yf the very daye of the ashes he hath not consecrate the holy creme & other thynges in keppynge there the forme and ordynaunce of holy churche / he there may haue deedly synne. Yf he hath not consecrate in place & in tyme churches churcheverdes & ornementes. Also abbotes & abbesles. Also in reconsplynge churches & churcheverdes. In all these thynges he may haue so grete defaute & damage sperrytuell that it sholde be deedly synne. Yf he hath proupyded of benefyces / be it of cures of soules / or without cure / those

Parte.

the whiche were notably indygne & it knoweth or
sholde knowe it is deedly synne. And in lyke wyse
in receyving them indygne as some present by au
ctoitye of patronage. Yf he hath gyuen prebendes
or other benefices vnto his kynnelmen pryncypally
for by cause of lygnage & in them preferring them
vnto them þ ben more worth it is deedly synne. Yf
he hath not prouyded vnto churches of a rectour in
tyme & in the maner þ is of ryght & well possyble/
or yf he hath receyued vnto holy ordies without
tyle suffylant/or hath not vplyted his dyocyle/as
ryght and reason is requyred in prouydinge of
confessours & other mynysters/in correctyng the
defautes the whiche is done ayenst the sacramen
tes/& the offyce dyuine/and the vyces & sclaūdres
of his clergye & of his subgettes. Also yf he hath
not made punycons & correctyons after þ discre
cyon & charyte ordeyned vnto þ ryghtes/the dāma
ge of þ soules/the sclaūdre & these other ylls þ whi
che cometh by þ occasyon of the defaute of þ thyn
ges before sayd vnto hym shall be imputed & mo
re greuous the dede of conscyence. In lyke wyse
as it is well shewed by þ fygure of þ aūcyent testa
mēt in the .xxv. chappre of nombres. for our lord
seeynge that none ne dyde correctyon in lyke wyse
as it apperteyned vnto ylle & synnes the whiche
reygnen in the people of god cōmaūded vnto Moy
ses that all the prynces of the people sholde be han
ged on hygh gybettes/and for the defaute of cor
rectyon deyed in one dape .xxiij. thousande men
of the people of god. Also yf he hath founde newe
exaccons for to extorcyon gyftes / promysles / or

The fourth

AS vnto the .vi. poynt the whiche is of cha-
nons/curates/& other benefyced/it is to be
noted ouer these thynges befor sayd of symonye/&
of the estate of prelacyon that all they the whiche
receyuen offyce or benefyce in the whiche to execu-
te & gouerne they haue noo conynge competent/
they synnen mortally after as sayth saynt Tho-
mas in the .xviij. distiction du quart. Also chanons
curates & other prebendaryes sholde take hede yf
they haue euill intreated þ benefyce/as in lettynge
the buyldyngs to go vnto ruyne/or indyspendynge
yll/& in folyshe blage þ fruytes/rentes/& reuēnes
of them be it ayenst theyr ryche frendes or other wy-
se. for it is sacrilege after mayster Alexande de ha-
lis in his tyers & they be boude to make restitucōn
but wherof & in what maner it is a harde thyng
vnto many. Yf they haue procured dyspenses to op-
teyne many benefyces/pryncypally for ambicyon
& by auaryce. Also yf they haue receyued þ goodes
of þ benefyce wout there makynge the seruyce the
whiche vnto it apperteyned/or there haue comytte
persone indygne & insuffycient / by the whiche it
happened that the offyce of god is euill sayd / or
the sacramentes intreated & admynystred vnduely
as it is of confessyons vnparfyte by þ defaute of
trew examynacyon and to enioyne restytucyons.
Also as is the defaute to dyspyte & to take hede vn-
to the lyke/to couseyll & to conforste those the whi-
che ben in necessyte/be it corporally or spyrityually
to brynge vnto concorde those the whiche ben in
wraath & in dyuysyons. Of all these ylls & other
the whiche ben in the people without nombre shal

*Nullus q3 clericus
picio vel fauore d3
celare epō peccatū
publicū prochiāni
sui vel etiā min⁹ di-
gne penitētē recō-
ciliare & ei testimo-
niū de hoc ferre vlt
digne penitētē re-
pellere alias symo-
niā mittit extra d
simonia. ca. Nemo
pescatore 207.*

*Relinq nolum⁹ in
correctū q3 qdē cle-
rici ecclesiās sic ex-
ponunt suplectib⁹
ppriis & etiā alie-
nis.*

shall answer all those the whiche holden cures & benefices. Also yf ony hath it possessed & benefice of the churche & whiche hath not incenyon to be finally a man of & churche it is mortall synne moche greuous & he ought to make restitution. Yf he hath receyved the dystribucions quodiēnes of colle wout theyr abydyngge/ not wstandyngge & & ordynauce is such & wout he be present nothynge he shall take or that he is gone vnto the offyce pryncypally for the dystribucions temporalles it is deedly synne. If he desyre to haue cures or benefices more pryncypally for the good temporall than spyrtyuall it is mortall synne & synne spyrtyuall. If he hath left by fere/ by fauour/ by loue/ by gyftes/ or by pmisses for to shewe vnto his soueraynes the yles & synnes open & he wyll not or may correcte in his subiectes he comytted synne after the ryghtes. If he hath left the goodes moeuable or vnmoeuable of churche be they thynge halowed or other for by cause or in maner & they be not graūted of ryght or also as wthe goodes of & churche byed herpage for to geue & to leue vnto his kynnesmen or vnto a nother place than to & churche he synned greuously & ought to make restitution. If he hath suffred vtenyles as linnen cloth or wollen/ fleshe/ corne/ & wyne/ or other thynge noughty hath ben put in & churche wout necessity lefull & suffycient after & ryghtes as is holde be for fere of theues or of the embra synge fyre & whiche holde be in the houses or other euident necessityes/ the whiche passed & sayd thynge sholde be taken out of the churche & place halowed/ he synned greuously in trespassyngge & comaū

aa iij

et potest domus laice quā dei basilice videat nō gliderātes q dñs nō linebat verbas transire p tēplū. Sūt & aliā q nō solū ecclesias dimittūt icultas verum etiam vasa ministrum et vestimenta ministrorum ac pallas altaris. necnō & ipsa corporalia tā imūda reliquūt q sēdū aliqñ sūt horrore qz nō zelus nos comedit domus dei firmiter phibem⁹ ne hmoi suplectilia i ecclesiis admittāt nisi ppter hostiles i turs⁹ aut in cēdis reptina seu alias necessitates vrgētes. Ad eas dñs hēc refugit sic vt necessitate cessāte rel in loca pristina repositent. Precipiunt⁹ qz vt oratoria vasa corporalia & vestimenta pdicta mūda & nūda pseruētur nimis et absurda videt in sacris fordes negligere q dedecēt etiā i pphanis patēt. Hec extra de custodia eucar. extra de cohabitatioe cleri. et mulie. Item extra de sentē. exco. Si pcurbine. & de cohabitatioe cleri. & mulie. Quēstū.

The fourth

dement of the pope Innocent the thyrde & in lyke
wyle all they þ which ben consentynge or þ cause
of such dyshonour. Also comaunded by expresse wor
des of the same pope / churches / chapelles / chalyses
corporaces / towelles / halowed / awters / chelybles &
other vestymentes & vesselles ordeyned vnto þ ser
uice of the awter be kepte pure & clene . And it is
well to be noted in this mater / as to do wyttyngly
that the whiche the pope defended or dysprayed to
do þ þ he comaunded it is deedly synne. If he suffred
that any playes prouokynge hym vnto vanities or
noyses / turbacions / grete noyses / or also drynkyn
ges or etynges to be done in the church or in other
place halowed he synned greuouly. If he hath fou
de or gyuen noualtees of relykes & them hath de
nouiced vnto the people for his auarice pryncypal
ly / or yf he hath extorcyoned by cautell / or by fayre
langage / almesdeede / or oblacyon it is mortall syne
If he hath receyued vnto sepulture ecclesiastycall
any persone excomunicate by sentence of ryght / as
vlurers open or other / or those þ which were denou
ced enterdyted in other maner than it is taken of
ryght ouer the syne mortall he is excomunicate in
lyke wyle as it appyed by þ Clemencyne. Also yf he
hath receyued vnto sepulture these þ which seeth
eche other in tormentes defended he synned mortally
If he be a concubynarye open & known when it
is so þ he of þ was lawfully daynquyshed or þ he
hath þ confellyd in Jugement / or þ his synne is so
open & so euydent þ all they of the partye or the
more grete partye of them it knowed / or þ there be
so grete perseneraunce þ noman ought to doubte he

Parte.

is suspende as vnto hymselfe & as vnto other & yf
 he saye masse or admynyster other sacraments in su
 che estate he is irregular after as sayth Hostyense.
 And moreouer some lawyres holden þ in suche ca
 se there may not be dyspence but alonely by þ au
 thorite of the holy syege apostolycall. And this opp
 nyon holden Rycharde de media villa the Scotte
 John andrew. *Astene & Panonne alledgyng the*
chappre Cū eterni extra de sentēcia et re iudicata
 Also after þ he is cōmynicate namely al those the
 whiche hym knowen synnen mortally in helynge
 his masse but an other thyng it shold be of an o
 ther synne the whiche is secrete for durynge þ þ ho
 ly churche it taketh awaye a man synned not mor
 tally. Also it is to be noted þ the concubynne of the
 preeft suspende as vnto hymself & as vnto other &
 excomynicate as it is sayd / tenned in the sentence
 of þ grete excomynication. By the whiche it folo
 weth moreouer þ suche persone may neuer be assop
 led sacramentally but in þ artycle of deeth yf he be
 not fyrst vnbounde of the sayd sentence. And so it
 ought to be vnderstande of the concubynne þ whis
 che perseuered with her rybaude excomynicate by
 that cause of fornicacion. If he hath not borne con
 sure honeste yf he hath lerned the offyce of a laye
 man / or vnto marchaūde in byenge for to selle as
 gayne openly & more deter therefore to gayns as a
 laye man may / yf he hath haunted tauerne / the
 playes of Jogyng / daūces w women. In all these
 cases may he have so grete & so excessyue sclaunder
 þ it is mortall synne. Also yf he hath longe masse
 in leynge wyetyngly any of the vestymētys vnto

*Hoc pbat p decre
 tū basilien extra d
 cūa exco Si crubi
 ne publice clerico
 rū ecclesiastice cōsu
 re districtōe artā
 eodē grubarios
 nō est dubiū Cū
 maioris excois in
 uolui qui post latā
 sentenciā cōicāt i
 eodē crimle crimi
 nolus hec ibidem.*

The fourth

that requyryte/as is the coope/the aube/the maniple/the stole/the chelyble/or wout messall without lyght/or wout clerke to answere it is deedly synne for of þ he may not be excused by ignorance. If he hath lest his matens canonycalles all or parte vnto his wyttynge wout cause resonable/as it shold be for syknes/or other necessyte it is deedly synne after þ he is subdeacon/& in lyke wyse of the matens of our lady whan they ben of þ ordynary or of custome approued. But yf he them hath lest by forgetfulnes he shalbe holden to be forgyuenes whā it vnto hē is remēbred. Also yf he be occupied wyttyngly in thyngs outward by þ whiche he hath greatly distrayned to vnderstande his matens/or yf he put to thynde on an other thyng vnto his wyttynge he there may haue deedly synne/an other thyng it sholde be of thought comynge ayenst þ wpll. If he hath receyued holy ordres before þ age cōpetent þ is to knowe subdeacon before. xviij. yeres/deacon before. xx. yeres/priest before. xxv. & if suffyled þ the. xlv. be begōne/or elles it is deedly synne. And he oughē not to excecute þ offyce aperteynyng vnto þ ordre tyll vnto the tyme determyned of ryght. If he haue lest any thyng notable aperteynyng vnto þ forme or mater of sacramēt it is deedly synne/yf wyttyngly or by neglygence he hath cōmytēd suche obmysyon. Also after holy Thomas he the whiche exercysed þ offyce of holy ordres in deedly he syned mortally as oftymes as he hath touched þ thyngs holy. Also yf he hath admynystrēd any of the holy sacramentes vnto synners notoriously knownen and open before satisfaccyon & amendement competent

Parte.

it is deedly synne. Yf he hath longe masse in deedly synne wout hym confessynge & repentynge due- ly yf he hath place & oportynyte it is deedly synne Yf he hath comytted notable reuerence ayenst þe sacramentes/as puttynge no water in to the chalyce or þe oost were broken/or þe wyne aggre or lowe or the holy oost euill kept/or hath left ony thyng notable by to moche hastynge hy/or to synge for other intencion than holy chirche doth intende/or hath not borne reuerently w lyght the body of our lord vnto syke folke. In all these thynges & many other the whiche may come by nedygence he may haue suche excus that it is mortall synne. Also yf he hath promysed to saye certayne masses / & of þe hath receyued the almesse/in intencion not to saye that that he hath promysed it is deedly synne. Also yf he hath ben nedygent hym to prepayre & dyspo- se for to synge at the leste in the grete festes and so lempnytees/but hath lefte that to do/not prynci- pally for the fere & reuerence of the sacrament he there may haue deedly synne. Also yf he hath assoy- led of the sentence excomunicacions or in the caas and persones vpon whome he hath not power nor auctorite/or hath made dyspense of vowes / or yf he hath shewed the synne of the persone the whiche he hath herde in confessyon / or hath enioyned penaunces of almesse the whiche by his inducyn- ge cometh vnto his prouffite temporall/or hath be notably vndyscrete in assoyllynge them the whiche weren indygne for as moche as they wolde not par- donne or requyre pardonne/or make restytucon af- ter as it was of reason or they wolde not leue ony

The fourth

synne / or yf he hath enqpyred malycyously of the name of the persones with whome they haue synned those the whiche them confessen vnto hym / or hath done his deuour to examen the dede of the conscience of poore & simple synners / or hath not ben desyrus it to enqyre of clerkes and more experthe than he was of the dyfficultees & perplexitees the whiche often is foude in the dede of the conscience / or hath assopled in deedly synne & without true contrycyon. In all these cases beforseyd there is commonly mortal synne. Yf he hath broken þe vowe of chastyte the whiche he hath done solemply ouer the pryncypall promysse made vnto the sacrament of baptisem. That is to vnderstande whan he receyued the holy ordre of subdeacon. Also whan he receyued the holy ordre of deacon. And afterwarde in receyuyng þe ryght holy & sacred ordre of presthode. And therfore the trangressyon of suche vowe is honnyble sacrylege dygne of eternall deeth. Also yf he hath knowen carnally his paryshens vnto whome he hath other tymes admynystred the sacramentes of holy churche / or his doughter or her the whiche he hath holden in confirmacyon / or also his godmoder / his kynneswoman / or his affynyte / or uer the grete & detestable synne mortall ben ordeyned dyuers paynes after the ryghtes for suche cases. Also yf he hath gyuen benedycyon nupcyale vnto those the whiche other tymes it hath receyued / he is suspended of þe offyce & of the benefyce / of þe whiche he may not be releued but of þe holy fader. And yf he admynystre ony of the sacramentes before that he there be remedied ouer the payne beforseyd he

xxx. q. ca. oēs. et. c.
 si quis Si qd sacer
 dos cū filia sua pe
 nitēciali fornicat
 fuerit sciat se gra
 ue adulterū & mi
 sisse. Aditūo femia
 si laica ē oīa relin
 quat et res suas
 paupib⁹ tribuat &
 pueri in monaste
 rio deo seruiat vñ
 qd ad mortem.

Sacerdos autē q
 malū exemplū de
 dit hoib⁹ ab omī of
 ficio deponat & pe

Parte.

is irregular / & in so betyng hym vnto the sacramētes in suche estate he synned alwayes mortally. To nombre in partyculer all these cases & the dyuersyte of synnes the whiche may come vnto byllhops / deanes / chanons / curates / chapellayns & other people of the churche & of relygyon / by cause of theyr dygnytees & offycers cuyl kept it is a thyng ryght harde vnto all lawyers & theologyens. But the holy scripTURE the whiche teacheth all trouth the whiche is necessarye vnto all saluacyon / it suffleth well vnto the consyence of every man of the churche the whiche hym enforced to do that the whiche is in hym for to please god / and for to kepe well and Justely the degree and for to execute the offyce that god and holy churche vnto hym hath comymitted.

*grinardo .xii. Anis
penitrat . postea
vero ad monaste-
riū vadit ibiq; ol-
bus dicitur hūc sūe
Deo seruiat. her ibi
Si vero est epi et
fornicatio ei no-
tozia debet depo-
ni. .xv. Anis peni-
tere. Ibidem.*

There foloweth of the defaute of Justyce in
domynacyon secular or temporall.

AS vnto the .viij. poynt the whiche is of the
seignourye secular it is to vnderstande þ
kyniges / dukes / countes / & all other degrees of seignourye sholde fyrste take hede how they be comen vnto the sayd seignourye. That is to vnderstande yf by ryght of lygne / or by other waye of Justyce for than they theyr may purchase saluacyon. But yf they it holden by vsurpacyon / or tyrānye ayenst ryght & Justyce they them dampnen / & they haue no power there to comytte offycers in ony degree / or auctorite / but in so doyng they synne mortally & the offycers in lyke wyse in executyng theyr

The fourth

scūs dauid cui de
rā magnū testimo
niū phibuit in his
etiā cēturio q dñō
dixit nō sū dñe di
gnus ut intres sub
tectū meū. Hec ibi
Rēū pōt facere re
gē inq̄tas impan
di. innocentē sō
mil t: oꝝ do seruū
q̄ patet. xxiii. q. i.

& other oppressions by force of armer / or other wy
le in lyke as it was possyble it is deedly synne. for
for þ cause & scrupce to do vnto þ commons they hol
den theyr leygnouryes / these rentes / these trybutes.
& these taxes. If he hath Juste cytle to make warre
but in þ doyng his affectyon is vnoordynate by aua
ryce or other wyle he there may haue deedly synne
as well in hym as in them the whiche executen the
sayd warre. Wherfore it is to be noted as to do þ
wherof ony warre may be made Justely it behoued
that he there haue .vi. condycions / that is to vnder
stande a good wyll & desyre to do Justyce w aucto
ryte of þ to do / & this is of the partye of the prynce
Also in them þ whiche executen the dede of þ sayd
warre ought to be intencion & condycyon. Intency
on not pryncypally for auarice or for his propre v
geaūce. Condycyon þ is to vnderstande þ the perso
ne the whiche maketh suche warre be laye or secu
ler not clerke in holy ordres. Also in them ayenst
whome a man maketh warre ought to haue some
gylte or defaute by the whiche they haue deserued
to be punysshed / for wout these .vi. causes warre
may not be Juste. Also it is to be noted þ these sub
gerces of prynces the whiche ben men of warre be
not bounden to haue all knowlege yf the warre be
Juste or vniuste / but vnto them it suffyled not to
be certayne that the warre þ they make by cōmaū
dement be contrarie vnto reason & vnto Justyce.
If he hath suffred wyttyngly capytaynes or other
offycers that he knowed to be pyllers & oppressours
of the people he synned mortally / & is holden with
all dāmages & oppressions the whiche by defaute

Parte.

of correccyon ben felonyed. If he hath suffred & cō
maūded homycydes/mutilacyons/flagellacyons/
or pryson ayenst ryght & Justyce/or not wstandyn
ge þ þ cause were Juste he it hath done or made to
be done pryncypally by hate or vengeaūce it is deed
ly synne & moche greuo^r. If he hath made or suffred
coineys duellacōns or þ fyght of two men playes or
plentacōns þ whiche of theyr condycōn & of tymes
ben thyngs noyslaūtes to þ body & to þ soule whiche
he myght defende & make to cesse it is mortall syn
ne. If he haue cōmytte ayenst þ chirche caas wher
fore a man by may lawfull suspende enterdyte or
excomūycate & þ not wstandynge he hath made
masse to be longe in his presence in sustaynyng þ
censures of holy chirche it is mortall synne & moche
greuo^r. If he hath taken & cōmaūded or approued
þ clerke or persone relygyous were taken/beten or
imprysoned in dede & not in ryght & wout þ lycens
ce & Juste permyssyon of the chirche ouer þ deedly
synne he is excomūycate. If he hath suffred lawes
or statuts in his seynourye þ whiche weren cōtra
ryous to þ lybertees of holy chirche ouer þ mortall
synne he is excomūycate. Also in lyke wyse yf w
out lycence of the pope & concessyon Jurisdycall he
hath cōmytte and suffred to be put and imposed
vpon the people of the chirche the whiche is not
suffred of ryght/taxes/subsydes/watches/serches
or other exaccyons / after he hath admonycyon to
cesse despyled so to do ouer the mortall synne he
venned in the sentence of excomūycacyon / yf he
hym correcte not within the space of the tyme or
deyned in ryght that soo for to doo. And also yf

The fourth

by his crime the cite the towne or the countre fallen in enterdyte he is culpable of the cessacyon of all the good dedes whiche myght be done & had ben done yf it had not ben enterdyted. Also yf for the censures ecclesiastycalles done to hy or to his after pordie of ryght he endamaged or gyued vexacyon vnto Judges or mynystrs of p chirche ouer the mortall synne he is excomuncate. Also yf he hath receyued & suffred open vlturers of an other regyon to dwelle & enhabyte in his seynourye to vse theyr vlturies & hath put no dilpgence them to expelle w in the tyme p to do is ordeyned he is excomuncate And in suffrynge them of his seynourye to exerce the sayd vlturies in gnyng vnto p permyssyon or consentynge it is mortall synne. Also yf he extorcyon or dystresse or gyued ayde or consentynge that to do vpon marchaundes or pylgrymes vpon p see he is excomuncate & p absolucyon reserued to the pope. Also yf he take & retayne the goodes of them p which haue had lettynge in toment pccorcyon of theyr goodes & fraccyon & bickynge of vesselles & shyppes vpon the see he synned deedly. As sayth Alstence p no custome may hym excuse. Also yf he make to sette on fyre churches monasteryes or other holy places. Or yf he do or make to be done wronges fraccyons wout p ordie of ryght & of Justyce ouer the mortall synne he is excomuncate & yf he be denouced for suche by p dyocelayne the absolucyon is reserued vnto p pope. If he haue letted p eleccyon of ony to prelat ecclesiastycall malyciously by force by violence or by other cursyd meanes or also to pcure p ony were chosen ayenst

Part.

the libertees & ordynances of ryght or hath gyven
gret or detracō vnto colledge or vnto any of them
for as moche as men to h^y hath not obeyed in choi
lynge after his wyll ouer s^y mortall synne he is ex
cōmūnycate. If he hath broken & fyled s^y priuileggs
of s^y churche in makynge by violence to take any p
lone in s^y churche or other place priuylged wout per
myssyon of ryght he cōmpted sacrilege mortall &
hym may a man denounce excomūnycate after s^y he
hath ben warned duely to repayre s^y forsayte. If he
pulle s^y people of the churche or rauylle thynge the
whiche aperteynen to s^y churche or taked for to mar
ke s^y people of the churche he syned mortally. If he
hath presented as parson of s^y churche or hath pcur
red by other s^y he s^y which was indygne after ryght
were receyued to benefyce ecclesiastycall it is mor
tall synne. If he haue taken moneye gyftes or pro
mysses for to present any vnto benefyce of s^y church
or hath wyten & made supplicacō vnto the pope
or vnto other prelate to benefyce any s^y which of s^y
was unworthy he is symonyack & in mortall syn
ne. If he hath gyven ayde sauour or defence to he
retylers or scismatykes in almoche s^y they be luche
he is excomūnycate. If he approprie thynge s^y whi
che aperteynen to an other or letted wyttyngly the
priuileggs or libertees of any it is mortall synne. If
he haue letted by h^y or by his offycers s^y any cause
were not drawn in s^y courte of the churche in lyke
wyle as it aperteyned of ryght he is excomūnyca
te. If he hath made or imposed nouelte of lawes s^y
whiche ben contrarious to ryght & to iustyce it is
mortall synne. If he be s^y messenger of an other leyg

bb tj

**Li. vi. de imu
nitate ecclesie
ca. Quoniã.**

The fourty

fourty which & hastily sente for to knowe how her la-
dy & maystres dyde sayd Countesse & it was fou-
de that at that houre that she vnto her appyed she
was deed pteously. And this vpon reherced the
sayd lady vnto many in her lyf in þ which it app-
red þ it is truly sayd þ a sole blyued not soo mo-
che that he receyued. And vnto that purpose sayth
Eusebius in the epyll of þ dech of saynt Jerome
that euery persone the whiche exceded in robes in
yflues or in other ablymentes worldly be it that
the sayd exces be to pryncle it may be so grette & the
affecyon so moche vndidynate that it is mortall
synne / to determyne how moche & how the sayd
exces is mortall or venyall vnto the regarde of any
persone in partyuler it is a thyng ryght harde as
vnto Jugement humayne. But as sayth a lawyer
named Monalons the blessed holy goost teched ma-
ny tymes them the whiche ben dyspoled that that
may not do the subtylte of the entendement or un-
derstandynge humayne for as moche that it is be
the whiche teched all trouth necessarye vnto salua-
cyon. Also sayth our lorde in the gospell vnto the
purpose of the horrible dampnacyon of hym the
whiche exceded in ablymentes that he the whiche
hath two gownes is bounde by the lawe of chary-
te for to gyue one vnto hym the whiche hath none
And it ought also to be vnderstanden that he the
whiche ouer supplyaunce hath haboundaunce he
ought for to ayde charitably vnto those the whi-
che ben neddy. Also ladyes and gentyl women or o-
ther women the whiche them appareyle to please
men carnall & worldly and so the entent that they

Quicquid excedit i
indument vel aliis
mundi huius ornati-
tis superflue & nota-
biliter peccat contra
caritatem primi dan-
nabiliter & deus of-
fendit etiam mortali-
ter. & nisi penitet do-
le correxerit & tali
a superfluo refecau-
erit cum diabolo & an-
gelis eius in infero piter
non interit vadit.
hec eusebius in epla
de obitu hieronimi. li.
vi. de immunitate ec-
clesie. ca. Quoniam.
Qui habet duas tuni-
cas det unam non habenti
luc. iii. Qui habue-
rit substantiam mundi
huius & viderit fratrem
suum necessitatem ha-
bere & clausit vi-
scera sua ab eo quod
caritas dei manet
i co. i. io. iii. ca. Si
vir aut mulier se
ornauerit & vult
spectatum ad se p-
uocauerit & si nul-
lum inde veniat dan-
num iudicium tamen pati-
etur i eternum quod ve-
nenum obtulit & si si
fuerit qui biberit.
hec crisostomus.

Parte.

them coueyten dysordynacly synnen mortally / & in lyke wyse may it be spoken of men. By these thynges beforseyd appyed the peryll of those vnto whome it apperteyned to yelde helpe & defende Justyce / & of the grete ylls the whiche may come by theyr defaute as well in them as in theyr subgetts. And therfore sayth well saynt Austyn that grete seygis nouryshe is none other thyng but grete thestes and pylles yf Justyce reygne not & gouerne. And for a conclusyon to put in this mater cometh vnto my purpose the questyng the whiche saynt Thomas made. That is to vnderstande yf he þ whiche doth any thyng contraryous vnto Justyce synned mortally. The answer. for as moche as Justyce ordeyned these creatures the one ayenst the other after that it is of reason in yeldyng to euery man that that vnto hym apperteyned / to do the contrarye wyttyngly it is ayenst the charyte of his neyghbour / & by the consequent mortall synne / & for as moche as paradys is promysed vnto Iuste men / these vnlawfull & vniuste dwellen in helle.

¶ Here foloweth of Iuges be they of the chyrche or of secularyte.

AS vnto the .viij. poynt þ which is of them the whiche haue offyce & Iurysdyccyon to gyue sentences to make Jugementes. It is to be noted that they sholde take hede ben they of the chyrche or of the secularyte vnto the poyntes folowen / Yf he be entred in to the sayd offyce by symonye / by fraude / or by vsurpacyon / for than he hath none

*Iusticia remota
qd sit magna reg-
na nisi magna la-
trorunia Aug. li. de
ciuitate dei.*

*Deinde vltros ti-
metes dei et i qd
sit vitas e oderit
auaricia q iudicet
ppm. c. 5. vii.*

The fourth

auctorite to Juge/ but in so doyng he synned mortally. If he haue exceded wyttyngly þe belynes of his comaundement or of his Jurysdyccyon he synned mortally/ and ignoraunce vycyous may not hym excuse. If he by fere/ by couetyse/ by loue dysordynate/ or other curlyd cause he gyue sentence a/ yensst ryght and Justyce wyttyngly/ it is mortall synne / and is bounde for to restore the partye in damage/ in caas that he for whome he hath ben Jugged wyl not restore hym. If by his ignoraunce vycyous he hath gyuen fals sentence/ he ought to dysdamme the partye and hath synned mortally. If he haue ben neglygent for to studie and to enquire the trouthe for to yelde and gyue lawfull sentence by the whiche neglygence he hath Jugged falsely it is mortall synne / and is holden vnto the partye as before hath ben sayd. An other thyng is sholde be of a Juge ouerseen the whiche hath done his deuour for to haue the counseyll of lawyers and clerkes/ and that not withstandyng hath gyuen fals sentence by symplenesse and not vnto his wyttynge nor by no malyce. for obedyence a/ yensst hym the whiche in that hath ben ouerseen / and the grete dilygence that he hath done for to enquire the trouthe hym may excuse before god. And this the whiche is sayd of Jugement contencyons and in outwarde thynges may a man saye of the Jugement of the conspence the whiche is made in confellon/ for euery confellour is Juge ecclesyastycall and spyrituall. I put that some wyl saye that as well be the whiche enioyneth the offyce of of the confellour as be the whiche it receyued and

is not suffycient that for to do synnen mortally.
 But that sholde be vnderstande of those that aua-
 ryce and presumpcyon induced that to do and for
 not of those that charyte inclyned vnto saluacō of
 soules. I put that after good & holy intencion in re-
 repynge or in enioynynge the offyce he may haue
 so grete dyligence to stude or to enquire & trouth
 & in gyuyng fals sentence of absolucyon he there
 sholde haue mortall synne. If the counsellor of the
 Juge & whiche Juge is simple & of good wyll coun-
 seilled wllc by ignoraunce vicious or by other malp-
 ce & Juge may be excused in gyuyng fals sentence
 the which he byleued to be good but the counsellor
 synned mortally in affermyng falsyte for veryte/
 & so is holden to restore or to procure restytucō to
 be made vnto the partye. But yf it be very sembla-
 ble vnto the Juge that his counsellor is not exper-
 te in lawes or in customes or hath no renōme of gre-
 te Justyce they be not excused & one ne the other of
 mortall synne in gyuyng fals sentence nor wstan-
 dynh & they byleue & it be good & euery of them is
 bounde to restytucō not & double restytucō ought
 to be made to & partye but yf the one restore not &
 other is bounde to restore. If the Juge ordinarie take
 money or other thyng to yelde Jugemēt it is mor-
 tal synne & may come in foure maners. The fyrst
 for to take moneye to Juge falsely & to repayre su-
 che synne the thyng the which for luche occasyon
 hath ben gyuen aperteynen after & ryght vnto the
 partye whiche is hurte. Secondly to take moneye
 to Juge Juste & the moore sooner. Thyrde to Ju-
 ge not wstange that of & to do he hath none Juris

hec secundū
 Raymūdū.

i.q.i. Jubeim?

The fourth

xxij. q. v. cap.
Administra-
tores.

di. xviij. de eu
logijs.

Scdm glo. et
Raymundū.

diccyon or puyssaunce. fourthly to the ende that he Juge not fals. In all these four maners testyfyccyon ought for to be made vnto hym the whiche hath gyuen or vnto the poore after good counsell. and vnto the dede of conscience. If he hath not wylled to do sentence notwithstandinge that he it may & sholde do it is mortall synne / and he is holden to restore the partye. If he were Juge ordynarye & hath taken of the parties other chynges than bytyle the whiche was offred & gyuen lyberally and moderatly / he there may haue auarice / euill example / & mortall synne. But the Juge deluded the whiche hath not somtyme grete rychesse / and hym behoued to ryde / and to go out for hym to in forme / or other wyle by the whiche he may the more largely dyspende than he sholde / yf the sayd charge were not suche may take salarpe moderate after theyr labours & other consyderacions of the mater subiecte. If the Juge of the chyrche gyue sentence of excomunicacyon / of suspencyon / or of enterdyte to lyghtly or wout ordie of ryght / or pryncypally by hate / by vengeaunce / by fauour / or by other curlyd occasyon ayenst Justyce & vnto the damage of an other ouer the mortall synne he is suspended of the execucyon of his offyce / and he ought to be condampned after the estymacyon of the dā made vnto the partye / & yf he in suche estate mysbere hym vnto the sacramentes he renned in irregularyte / of the whiche he may not be releuyd but by auctoryte of our holy fader the pope. If he hath suffered wyctyngly to calle before hym aduocates the whiche weren heretykes / excomunicate /

Parte.

or paynens. Yf he hath suffred & receyued dylacions
ons ayens the ordic of Justyce yf he hath not kept
the termes of ryght. If he haue fauoured the one
partye vnto the greif & damage vnto the other yf
he hath made questyons vnto the culpable & weren
impertynentes after the order of ryght yf he hath
refused to receyue appellacions legittimes yf he ma
lycously hath gyuen oportynyte for to calle. If af
ter the legittime appellacyon he hath proceeded in
cause yf he hath not sought couſeyll lute & certay
ne after as he it may & ought to do yf he hath re
ceyued allegacyons scornfull & impertynentes yf
vnto poore people as wydowes / children faderles &
moderles / & myserable perlonas he hath not gyuen
comforte & prouysyon of couſeyll. In all these thyn
ges & other semblables he there may haue mortall
ſyne. If he hath not punysshed thele malefactours
or ylle doers after as the ryght & the caas it requy
red. In that may he haue gylte & synne in thre ma
ners. fyrst for as moche as that to do he hath not
puplaunce or comysſyon of the prynce / but all oonly
hath power to Juge after the lawes and customes.
Secondely yf in so doyng he hath done wronge
vnto the partye. Or thyrde yf he haue pardoned
the caas the whiche ought to be punysshed. for not
withstandynge that of that to do he hath power &
that the partye so sholde consente yf he myght he
synned mortally in pardonyng the caas without
punycyon. In lyke wyle as sayth saynt Thomas
in his quodlibets / for in pardonyng the caas the
whiche is vnto the grete ſclaunder of the people so
loweth defaute of Justyce & of reparacyon vnto the

The fourth

comon wele / yf he hath augmented & dimynysshed
malycyously the payne or punycon þ which was
of ryght he there may haue mortall synne. Also it
is to be noted that caas may happen þ he shall Ju
ge hym þ he knoweth to be innocent / & in so doyn
ge he synned not mortally. As for example. A man
proued & bereth fals wytnes ayenst ony in Jugemēt
of the whiche fallte þ Juge is ryght certayne & so
he may not by dylarōn of sentēce nor by other mea
ne persuade to the wytnesses for to proude vnto
theyr conscyence. Nor may not also Justely þ inno
cent þ whiche is falsely excused wout doyng ma
nyfeste Iniurye vnto the wytnesses. Also he may
not constytute or ordeyne lyuetenaūt / nor to þ loue
rayne when all these condycyons shall be togpyder
& concurrentes he shall be constrayned to gyue sen
tence after these thyngs alledged & approued false
ly ayenst hym the whiche is innocent / & in so doyn
ge by his offyce he synned not but may haue mery
te. And of that oppnyon holdech mayster fraūces
de maronis / saynt Thomas / & Rycharde de villa
noua. Some holden þ contrarye affermyng þ the
Juge sholde sooner suffre deeth than to gyue suche
sentence. But I ne consente to þ fyrste oppnyon in
the cause pecuniarie / & to þ seconde in the cause of
deeth or of mutilacōn. for as for to lese þ goodes of
fortune is of tyme to þ grete prouffyte of the soule /
but þ holy scrypture whiche may not lye forbydeth
symply the deeth of hym þ whiche is innocent. In ly
ke wyse as it appyred in Exodi. By these thynges
beforsayd of prelates of prynces & of Judges appy
red the trowth of the scrypture þ whiche sayth that

*Doce de cito ap
parebit vobis qm
iudiciū durissimū
in his q presūt fiet
capitū. vi.
Quāto magn⁹ es
humilia te in oib⁹
eccl. iiii. ca. & greg.
i omet. Tāto esse
hūilior atq ad ser
uicū deo pmpri
or qsq cē dz ex mu
nere qto obligat
orē se cē recipit in
reddenda ratione
grego.
Iesus autē cū cog
nouisset qz vcturi
essēt q caperēt eū
& facerēt regē. fu
git i mōtē ipe sol⁹
ozare. io. vi. ca. Si
ecōtrario mathei.
xxvi. Surgite ca
m⁹ ecce appropin
qbit q me tradet.
Ihō cū i honore eēt
nō itellerit ppar⁹
ē iumētis insip. Et
bus & istis fact⁹ est
illis. Itē. i. thi. iiii.
Nō neophitū ell
gas supple in epm
ne i supbia elat⁹ in
iudiciū diaboli sci
dat. Si dicēt me
adimplium morte
morieris & nō an
nūciaueris ei &c. lā
guinē ei⁹ de manu
tua redram. eze
chielis. iiii.*

Parte.

Jugement ryght meruayllos shall be gyuen vnto them þ which preceden. That is to vnderstande yf they kepe not þ lygne & the purete of Justyce & of equitye / & therfore they ought to fere & them humyle before god the Juge of Juges & kynge of kynngs. & every creature as moche þ more as he hath þ more grete charyte of leygnourye & of Justyce. After as layen these scripctures & holy doctrynes / & of þ to do hath gyuen example the blessyd lone of god the fader Jhesus nazarene ordynarye Juge of the dede & the quyte. And therfore whan a man wolde take hym for to make & constytute hym kynge he fledde in to a mountayne to praye vnto god the fader / but whan man hym sought for to Juge & to put hym vnto dech he hym yelded & presented vnto the towne & vnto the place where he knowe wel that men hym sholde cause to deye. In lyke wyse as he wolde saye by an example that moche more Joyously sholde many receyue the dech than prelacyon / offyce / benefyce / or leygnourye. By the occasyon of leygnourye & of prelacyon cometh many tymes vnto them of such estate foure ylls. In lyke as it appyred by these scripctures. The fyrst is pryde and elacyon / by the whiche proude men of good ryght be compared vnto bestes. for of the thyng wherof he hym sholde humyle / he hym enhaunced and enpryded. The seconde ylle is the occasyon of the more grete dampnacyon / for as it is layd before the Jugement of those the whiche haue had prelacyon shalbe ryght strypte. The thyrde is þ in receyving prelacyon he þ byndeth to answer & to yelde accompte of his synnes & of his subiects.

cc ij

*Noli quere fieri tu
der nisi valeas vir
tute irrupe inq̃ra
tē ne forte extime
scat facie potētis.
ecc̃l. vii. gre hoc si
hoies attēderēt p̃
latōes nō aſubirēt*

The fourth

The fourth is the slaüder of his subiects the whiche cometh whan þe Juge or the prelate gyueth not the correccõ & doctryne þe whiche aperteyned vnto the offyce or leygnourye. And therfore sayth well layne Gregori þe yf thele men resonable knowen þe charge the whiche is þe prelacyon they fere & neuer haue appetyte it to receyue / for as it appered by the fygure the whiche is in the .xxv. chapytre of þe boke of nombres. xxiij. thousande men of the pryncypalles of the people of god deyd in one daye for the defaute of good pryncydenes & of good correccyon. The whiche thyng was fygured of all those whiche after the example & doctryne of Jhesu cryst presumed in pryde & in abusynge of theyr vocacion / in the whiche is reserued moche cruell dampnacyon. But also by the contrarye thole the whiche in fere & humylyte there do that the whiche vnto them is possyble / after god and good ordie of Justyce they shalbe ryght excellently rewarded. And this suffyred as now of the holy estate of prelacyon.

¶ Here foloweth of aduocates / pcurours / notaryes. ben they in þe courte of the chirche or of secularyte.

AS vnto the .ix. poynt whiche is of these aduocates sergrautes pryncples & notaryes. It is to vnderstande þe they sholde fyrst take hede & specially these aduocates. If they ben of suche condycyon þe the offyce for to be aduocate vnto them be defended by ryght or by custome / as sholde those be þe ben excomunycate / heretikes / or religyous but for theyr monasterye & of the comaundement & ly-

¶ Itat^r dñs dixit ad moysē. tolle cūctos pñcipes ppli & suspende eos extra castrū in patibulis &c. & occisi sunt. xxiij. milia hoim. Rume ri. xxv. ca.

cence of theyr prelate. for suche people the whiche
myltere them for to aduocacyr synnen gretely &
also done they þ whiche vnto þ them receyuen wyf-
tyngly. If he be in holy ordres or in lesse w benefy-
ce it is to hy enterdpte þ aduocacyr in laye courte
except in his owne cause/or for his chyrche/or in ca-
se of pyte in þ cause of them þ ben poore. Also the
Juge may not aduocacyr in the cause þ he ought
to Juge. Also an aduocate benefyced in ony chyrche
may not after þ tpyght aduocacyr ayenst his chir-
che wout it be for some the whiche sholde be of the
sayd chyrche/& yf hs otherwyle do to his wyf-tyng
that may be mortall synne by reason of þ contem-
nemen. If aduocate or procurour sustaynen wyf-
tyngly cause vniuste it is mortall syne & is holden
to restore vnto þ partye all the dāmage the whiche
vnto hym cometh by cause of that/or to induce the
partye þ he susteyned to restore in dede ryally. If he
enterpyle to sustayne cause þ he bylened somwhat
to be good & Juste/but in procedynge he it knowed
to be fals he ought incontynent to cesse not in shew-
ynge the trowth vnto the partye aduersarye/but
vnto hym for whome he hath pleated in inducyns
ge hym to apoynte with the partye. for yf by his
cōsleyll or ayde the partye is endāmagēd or leseth
the cause þ whiche was good & Juste he is holden
to make restytucōn/or to enduce hy of whome he
sustayned the cause þ to do. But durynge þ the cau-
se was doubtfull a man it may sustayne & pleate
wout synne. If in pleatynge he hath cōmptte falsly
te as in producyng fals wytnesses/or consented þ
to do/or hath cōsleyllēd his partye for to lye or to

The fourth

alledge a chynge the whiche was fals/or is ayded
falsely of lawes the whiche were not to purpose/or
also of probacions be it in þ waye of ryght or of de
de. If he hath sought dylacions & cauylacions apon
ryght/or for to gyue costes & vexacions to þ partye
in the cause þ whiche was not Juste/yf he hath ap
peled of Juste sentēs wyttþgly. In al these case may
he haue mortall synne. If he hath ben slouthfull to
stude/to lusteyne/& to kepe þ good cause by his de
faute/& by slouth þ partye hath ben in dāmage he
there may haue mortall synne/& is boude to make
restytucō. If he hath shewed enalyceously þ secre
te of his partye to þ partye aduersarye/by þ whiche
cometh costes & dāmagē it is mortall syne & ought
to make restytucō. If he hath lost þ good cause by
neglygence/by vnfaithfulness/or by his vycious ig
norauce is holden to restore all þ dāmagēs whiche
by cause of þ cometh to þ partye. If he see & knowe
poore peple which may not pursue & defende theyr
good cause/for as moche as they ben poore & leech
þ none vnto them gyneth socour þ whiche chynge
he may well do/than he synned mortally yf he do
not vnto them as he wolde þ a man dyde vnto hþ
in caas semblable after the lawe of charyte. If he
haue taken excellyue salarye he there may haue
mortall synne/the salarye may be Jued excellyue
or competent after the cause þ labour/the faconde
of the aduocate/& also after þ custome of the con
tracte & may make couenaūt of the price wþ hþ the
whiche vnto hym toke þ cause before þ the cause is
comenced or after þ it be fyned. Not after þ it is
comenced & hangyng in ryght so as layen þ rygh

Aug xiiij. q. v
Non sane.

Parte.

tes/ & it is not lawfull to make couenaunt that the
aduocate haue the tenneth or the hondreth or other
partye determyned but all oonly of þ ppyce named
& certayne. If any lawyer gyue counseyll how any
cause þ whiche he knoweth vniuste may be wonne
he synned mortally/ & yf it so happen he is boude
to restore þ partye as it is sayd of þ aduocate. Also
yf he be presented as sage & experie in the ryght &
in the customes þ whiche scyence he hath not/ by þ
whiche he hath gyuen counseyll whiche hath borne
dāmage vnto the partye/ or yf he hath demaūded
pyce excessyue for to gyue his counseyll/ or hath not
counseyllid þ poore þ seeth in necessitye be it sayd as
of the aduocate. Also as vnto these procurours þ is
to vndstande yf he haue procured wpteyngly in the
fals cause or by neglygence hath lette lose the good
yf he hath not gyuen ayde & comforte to the poore
yf he hath ben excessyue in salarye be it sayd as of
the aduocate. Also as vnto bayllyfes & notaryes/
yf he hath done treason in his offyce/ as in falsse/
spenge a good letter/ or not wyllynge to shewe let-
tres certaynes or registres / or hath not wylled to
teche in lyke wyse as he sholde / or hath taught þ
that he sholde not/ or hath ben ignorant to registre
or to endyte/ by the whiche cometh often processe &
debates by the whiche the partyes rennen in grete
dāmagos/ or hath ben neglygent or slouthfull for
to spede & yelde his actres. In all these thynges he
there may haue mortall synne & is holden to resto-
re the dāmagos the whiche ben come by his defaw-
te. If he hath passed the testaments of thole that
were not in dysposycon of power to make a testa

in. q. vii. Infa-
mes. ii. pterea

The fourth

ment/as ben those the whiche haue not the blaunce
of reason or other lettynge lawfull it is mortall
synne & is holden to dysdāmage the partye. If he
hath not kept þ̄ solemnlyte requyryte/as wytnesses
& of othes & these other thynges the whiche ben of
ryght he breketh his othe & synned mortally/& more
ouer is holden to restore þ̄ dāmagas that folowen.
If he passe the testament of an vsurer or symonpa
cle he is forlorne & synned mortally. If he be suf
fyciantly waged in courte or in cōmunys & þ̄ not
wīstandynge he taketh salarye of the partye/or yf
he be waged yf he be excessyue in salarye/or wy
teth on the festes or hōly dayes by auaryce to gete
& without necessity suffycyante he there may haue
mortall synne. If he hath spoken or wyrtē sta
tutes ayenst the lybertees of the chirche ouer the
mortall synne he is excomūycate. If he be notarye
of the bysshop & waged suffycyantly & þ̄ not wīstan
dynge he taketh salarye for these lētres of ordres
he is symonpacle/& in lyke wyse in losse & gayne
in the monye that the bysshop taketh by symonye
If any doctours in lawes or in phylsophe hath res
ceyued in his scoles & lectures wyttyngly relygy
ous or prestes seculers or other clerkes in offyce of
dygnyte of the chirche/as well he as the sayd sco
lers ben excomūycate. Also what so euer doctour
þ̄ receyued wyttyngly any relygyous þ̄ whiche hath
not lycence of his prelate is excomūycate. Also yf
he hath made paccyon to rede by suche wyse that a
man vnto h̄ shall gyue a chaūtye he is symonpa
cle/how be it a man may ordeyne þ̄ the chaūtye þ̄
whiche than sholde be vacante shall haue from

now forch suche charge that he the whiche shall haue it shalbe boude for to rede. Also yf a man enswa re or yf a man promyete any pryce for lycence for to rede it is mortall synne. & theyr falled pryuarcon of offyce & of benefyce. How be it þ it is not propre ly symonye after as sayth Hostience. Also to take or to gyue moneye for lycence for to leue þ lecture in any daye of feest þ whiche is of þ comaundement of the chirche it is symonye. If he hath wages or benefyce suffycient for to rede & þ not wstandyng he taketh salarye it is symonye & is boude to restytucōn but yf he haue not salarye suffycient he may take salarye of his scolers by suche wyse þ he be suffycient in the faculte þ he enterprysed yf he hath receyued maysterchyp & offyce to rede & he is not suffycient. In that he there may haue so grete insuffylauce þ it is mortall synne. And specyally in the scyence & faculte of theologie for the peryll of soules. for a man putted sayth in a doctour by reason of degre & of offyce. And more ouer thole the whiche hym receyuen or Justely in suche degre or offyce ben cause of þ ylles whiche therof may come he there may haue mortall synne. If he hath appointed þ degre & offyce to rede by ambycon or for auaryce or for other curlyd cause he there may haue mortall syne. If he hath taught scyences defended as nygromacy or other curlyd arte it is deedly syne. If he hath ben nedygent to instructe in scyence & good maners his subiectes or them hath suffred to lede lyfe vnhoneste & of synne he there may haue mortall synne. If he hath not kepte þ othes of the vnyuersyte. If he hath ben short in dysputacons or

The fourth

hath susteyned cōdylpous more by ambypcon thā
for to enquire the trowth / yf he hath ben proude in
abplyment / yf he hath ben swollen & vayne & glo
rious for his science / yf he hath ben slouthfull to
stude / yf he hath ben a waster of tyme & of goodes
In all these thynges & many other as well the do
ctour as the scolers may extede mortally. And ther
fore euery man sholde stude to knowe hymselfe
for to correcte hym & amende / and it suffysed as
now of the mater of the scolers.

Here foloweth of phyllypēs & many other vocatōns

As vnto the .x. poynt the whiche is of phylly
pens / it is to vnderstande þ the phyllypyn
may synne in many maners þ whiche folowen. If
he be put to exercyse the offyce wherof he hath not
the science . for it is vnto the grete peryll of the
helth or of the lyf of his neyghbour. Also in beyng
ge neglygent in the sayd offyce . Also in geuyng
cōseyll for the helth of the body the whiche is con
traryous vnto the helth of the soule . Also in not
keppynge by the cōmaundement of the chyrche the
whiche is luche / that is that he ought to shewe the
lyke persone after the dysposycyon in the whiche
he is to seche pryncypally & fyrst the medecyne spy
rytuell. Also in not aydynge the poore after the ne
cessyte in the whiche he them seeth & þ he it may &
sholde do after the lawe of charyte. Also in geuyng
ge medecyne vndyscrete vnto the grete auenture of
deth. In all these thynges & many other as sholde
be in auayntynge hymself in dyspraysynge other

Parte.

of his vocacyon there he may haue suche exces that
it is mortall sinne or so lytell þ it shall not be but
venyall. And lyke Jugement ought to be of porcy-
tyes & also of those þ whiche sellen w̄ weyghtes or
other mesure & þ whiche mixte & medlen theyr stuff
in doyng there decepcyon & cursydnes & of tyme
there falleth restytucō. If the tauerne or hosteler
hath done fraude & decepcyon in geuyng one ma-
ner of wyne for an other / or hath put water in it &
gyued to vnderstande the contrarye / where there is a
medled thyng þ whiche may be noxious vnto the
belch of them the whiche it drynked / or hath made
fals mesure or hath myscounted to his wyttynge / or
hath receyued wyttyngly rybaudes men & women
players of the dyce or of other game / or gyued his
wyne vnto them þ he seeth well that they wyl be
drōken / or also vnto theues or wastlers or blasphe-
mers of god the whiche he may well put out of his
house. In all these thynges he may haue mortall
synne. And generally in all craftes & all marchaū-
dyses in all estates & degree of every vocacyon of
secularyte / or of the chirche he may bete downe cur-
syd auarice in lyke wyse as sayth holy scripture /
the whiche is none other thyng but to loue w̄out
ordie those thynges worldely & temporall. And for
as moche as it is impossyble vnto nature humay-
ne to lyue in this worlde without loue / all those
the whiche loue not god soueraynly as it is sayd
in the fyrste commaundement fallen necessaryly
in loue dysordynate of thynges erthely and tem-
porall. Of the whiche loue also as the lyuely fon-
tayne pceden all these ryuers of symonye / of vury

The fourth

of ranapne/ of theefe/ of fraudes & decepcyons in
dyuerse marchaūdys/ fals pletynge/ eracyons
pylleryes/ & other dyuers inuencyons þ whicher bet
ter seemen to be deuplyche than humayns & wout nō
bie & wout mesure/ of þ whicher incōuenynce & syn
nes the soule may not be loused & repayred ayenst
his creatoure yf he retorne not from suche loue by
true repentaūce & in makynge restytucyon/ of the
whiche it foloweth here after.

¶ Here foloweth of restytucyon necessarye vnto sal
uacyon of thole the whiche withholden from an
other.

Capitulum .xxij.

Non dimittit pec
catū nisi restituat
ablatū. Iher aug.
ad macedoniū. et
habet .ix. q. vi. i. ca

HOr as moche as to restore an other it is ne
cessarye to þ saluacyon of soules the whiche
thyng I leche & vnderstande pryncypally in al the
processe of this present boke it behoued to saye so
me thyng. And fyrst it is to be noted þ to put out
to take/ to rauplyche/ or to w holde ony thyng ayen
the good & Juste wyll of hþ to whome suche thyng
aperteyned .it is to do a thyng ayenst charyte & by
the consequent mortall synne. for after þ lawe dy
uine & also of nature noo man ought to do to his
nephghbour þ þ he wolde not or wyll not vnto hym
sholde be done. More ouer it is to be noted þ there
is thre maner of goodes/ of þ whicher some may be
indāamaged/ that is to vnderstande þ goodes of the
soule as ben þ graces & vertues spyrytuelles & good
renowne. These other goodes ben thole of nature
as helth & beaute of body. And the thyrd goodes
be named þ goodes of fortune as ben goodz erthely

Parte.

and temporall/be it golde/syluer/or other goodes
mouables or heritag. And in euery of these thre
maner of goodes cometh by defaute of reason & of
charyte & of tyme vnto hy endamaged & other by
the whiche he behoued to make restytucyon due or
to be vnjuste before god/& by & consequent culpab
le of deeth eternall/for whiche deeth & dāpnacōn to
eshewe ouer these thyngs beforlayd as well in the
viij. cōmaūdemēt as in the mater of vlturpe/of sy
monye/& of dyuers estates & vocacōns here before
put/folowen some caas of the sayd restytucōn mo
re in partyculer.

Here foloweth of restytucōn of & goodes of & soule

AS vnto & restytucōn of & goodes of & soule
is fyrst to be noted & luche goodes may not
be lost but in geuyng them consentyngly to synne
And therfore he & whiche induced my persone vn
to synne in geuyng hy cōseyll cōmaūdemēt ex
ample or occasyon to synne/by & whiche he leseth
the goodes of & soule/is of as moche the more bou
de to restore as vnto & maner of dāmage of as mo
che as & goodes of the soule ben more worthe than
those of the body or of the worlde. The maner of
restytucōn ought to haue conformyte to & maner of
& dāmager/for yf he hath ylle cōseyll he ought
it to reuoke & to gyue good cōseyll. If he haue gy
uen euill example he ouggt to gyue good. Also he
ought to praye for & conuertacōn of & persone & he
hath made to synne in recōmaūdyng hym or her
vnto god & to these holy persones/for in luche case

dd i

Deteriores sūt q
vitā moresq; bono
rū corripuit & q
dīa aliorū substan
tiāq; diripuit .vi.
q. i. ca. ex merito.
Qui occasione dā
ni dat dāniū de
bille videt. extra
de iur. & dāno dato

The fourth

a man hath more sooner cryen downe than releued. And saynt Austyn sayth þ he the whiche doth not his deuoure for to restore in þ caas & in the maner befor sayd may not haue remysyon. If he hath dyffamed his neyghbour in puttynge on hy crime whiche is not trewe he it ought to reuoke before þ persones to whome he hath tolde þ sayd crime specially / yf he hpleue þ by his wordes they be sclaunders of þ persone to whome he hath imposed þ crime / & also þ he may do it conueniently. for in dyffamyng his neyghbour by suche maner he is moche y more greuouly endamaged / as yf he had lost myllions of gold & of syluer. If he hath spoken of an other the crime whiche was trewe / but þ not wstandynge it was secrete he it ought to reuoke not in saynge þ he hath lyed & spoken falsely / for than he lyed vnto his wyttynge þ whiche thyng he sholde not do for to saue þ lye of all those þ ben lyuyng / but he sholde saye þ he hath ylle sayd & þ he it repented. And he ought to induce those to whome he hath spoken þ dyffame of his neyghbour not to beleue it / by the whiche it appyred ynough þ this case here is neuer the lesse harde to repayre well / not wstandynge þ the dyffame imposed is not trewe. If he haue w sayd or denyed any of that that he vnto hym imposed in any crime in open audyence the whiche was trewe / but wstandynge it was secrete. Than he is the impolaunt knowynge of the crime of the sclaundre the whiche is moche grete ylle & infamy / suche caas is ryght harde to repayre / for both sweyne ben fallen in to incouenient / the one in imposynge openly theyr caas þ whiche was se

Optatus est nomen
boni & diuitie m
te. puer. xii. ca.

trete & that he myght not proue the other in agayn
 ne sayenge if the impolaunt knowynge that he is
 amys thynker. And saynt Gregorie sayth þ not
 withstandynge that he þ whiche is accused openly of
 the thyng whiche is secrete he it may denye after
 the maner that suche caas vnto hym is imposed.
 how be it so he it ought to confesse & to make sa/
 tisfaccyon and so he ought to repayre the honour
 of the impolaunt vnto his power not in auowynge
 that he hath sayd trouth for a man may well so/
 me tyme holde his yeas of the trouth but not to
 telle a lye. But he may and sholde speke seme wor/
 des sobre and couered as in besechynge the heere
 that they be not euill dysposed or euill content of
 the impolaunt for he ymagyned to haue power to
 proue cryme that he imposed. And for to abridge
 this mater it suffyled as now for these grete and
 subtile doctours with grete payne and dysfualte
 determynen the mater of the mysurable synne of
 fals & enuyous langage. But many confellours ta/
 ken but lytell hede and therfore they put not the re/
 medye and the restytucyon the whiche is necessarye
 & that proceded of theyr ignorance & of the synne
 of detraccyon the whiche is at this daye to moche
 comon. And therfore sayth well the holy scrypture
 that by the synne of fals langage almoost all the
 worlde perysshed for with grete payne and also
 as of the lest parte of that is made trewe restytus/
 cyon. These thynges befor sayd sholde be understa/
 de of cryme the whiche is a grete mortall synne/
 for yf ony man hath despyled his neyghbours by
 the whiche he myght be the lesse prayled he hym
 doo ii

The fourth

ought to prayse & honour dyscretly as well ayenst hym as ayenst other. And this may suffice for to repayre the dyspyllynge that he vnto hym hath done before.

There foloweth of the restytucion of goodes as vnto the body.

As vnto the restytucion of the goodes of nature is to be noted that some may be endamaged in his body in thre maners. The fyrste is whan a man taketh from hym his lyf. The seconde whan a man taketh from hym ony or many of his membres. The thyrde is in betynge hym & hurtynge wout sleynge hym or wout depyrynge hym from the vslage of his membres. Restytucion for the deyth of ony person may not be founde more sure or more certayne than þe which is ordeyned & taxed of god in these holy scriptures as well of the auntyent testament as of the newe. That is to vnderstande he the whiche hath done homycide receyue in gree & in payence the deyth the whiche vnto hym shall be gyuen by Justyce. But yf suche penaunce vnto hym be not gyuen / or for as moche þe dede is secrete / or for as moche þe he asketh his grace of the prynce the whiche vnto hym it may do & gyue. The moost certayne penaunce after that befor sayd shall be þe he amende his lyfe in despyng to deye for the sayth comonly ayenst these mylcreautes by suche dyscrecyon euermore þe he lye not hymself / or cause to be slayne vnto his wyspyng. For yf he so sholde do he sholde be the liker of hymself. And in

*Deus d. gladii accer-
perint. gladio pe-
cibunt. Math. xxvi.
ca.*

cas that he take not suche penaunce as it is sayd/
that in geuyng lyf for lyf neuer may he all holy
be acqwyte in this worlde/as vnto the payne depte
But well ayenst god as vnto the regarde of þ gylt
te & not for to be fynally dampned. And yf the per
sone were slayne of suche condycyon that he sustey
ned & nonythes fader & moder or children or o
ther housholde / the moder is holden yf vnto hym
it be possyble them to susteyne & maye the dought
ters & supplie as vnto that all other charges that
the persone slayn susteyned after that it is well
possyble in suche cas. In this dyffyculte of resty
tucion appyted the lytell dyscrecyon of many con
fessours the whiche oftymes assopen more lygh
tly for the deth of a man than they sholde do for
the deth of an hounde or other best in lykewyle as
declared the Scotte in the .xv. dyscrecyon of his
quart. And than for as moche that w grete payne
may be bere so grete charge / it is thre expedyent
vnto saluacyon to take the deth in gree after the
ordynaunce of Justyce. Restytucion for the mayme
of any persone ought to be done after the exes of
the sayd mayme the whiche is so named / for as mo
che as þ persone maymed leseth all holy the blage
of some or of many of his membres. Also in suche
restytucion a man ought to consydre the state of
persone endamaged / for the poore labourer the whi
che by that hath lost his hande sholde haue more
grete harme than sholde a man gretely ryche. Also
yf he lye in bedde the stryker ought for to paye the
Journys of the surgyne w these other necessytes
so as layen the ryghtes / or elles the restytucion is

Extra de iniuriis
et damno dato. ca. i.

The fourth

not luffycyent.

¶ Here folowith the restytucyon for these thynges temporelles.

*Non factū facies
erodi. xx.*

*Richardus de media
villa di. xxxvii. ter
cū inq̄t q̄ planū ē
q̄ i diuinis pceptis
hō nō potest disp̄
sare nec etiā deus.
ii. thi. ii. ca. fidelis
ē de seip̄sū nega
re nō potest. Itē i
decretis di. x. cap.
¶ Mandata moza
lia ad ius natura
le p̄tinēt ideo nul
lā mutabilitatē re
cepisse mōstrant.*

AS vnto þ restytucōn for these thynges tem
porelles it is to be noted þ in lyke wyle as
to take frō an other malycyously it is deedly synne
& transgredyng of þ cōmaūdemēt of god. In lyke
wyle to wholde frō an other aȝenst þ good & ordy
nate wyll of hȝ to whome þ thyng apperteyned it
is mortall synne. By the whiche it foloweth þ dur
yng the wyle in suche wyle to retayne from an o
ther there is no power in heuē nor in erthe þ whi
che hym may asloyle for þ cōmaūdemēt of god
may not be chaūged or daryed by dyspensacyon or
other wyle by the whiche more ouer it appyred þ it
is truly sayd & of good ryght. Velde or hange whe
re the dech of helle shall abyde. In this mater of
restytucyon þ whiche is moche necessarye ben to see
& to note foure thynges by ordie. The fyrst is whi
che is he that ought to restore. The seconde is what
thyng he ought to restore. The thyrde is to whom
he sholde restore. The fourth is whan a man ought
to restore.

¶ Here folowith of hym þ whiche ought to restore

Verfus.

*Iustus p̄lū p̄sen
sus palpo recur̄.
¶ Participiū mut
nō obliuiscens nō ma
nifestans.*

AS vnto the fyrst is to vnderstande not alone
ly he þ whiche hath taken frō the other a
ȝenst reason & Justyce is holden to restore but w þ
many other maner of persones as he þ whiche gas

Parte.

the comaundement that to do/ & wout the whiche co
maundement þ takynge had not be done. Also yf he
hath gyuen counseyll/ comfort/ ayde/ defence/ or yf
he hath hydden þ thyng taken/ stolen/ or rauyshed
w these malefactours/ or þ he hath taken gayns or
parte vnto the sayd theefe he is holden to restore.
Also yf he sholde prouyde & may defende by the
auctorite of his offyce/ as these lordes & prelat to
the regarde of theyr subiects/ or theyr officers/ or he
the whiche sholde be lawfully requyred to save the
trouh of the theefe & wyl not it confesse. All these
condycions of perlopes be named flaterers & con
sensors/ & euery of theym is holden to make hole re
stytucion/ by luche wyse þ yf they were many & o
ne restored all holy they ben all acquyted ayenst hy
vnto whome þ damage hath ben done/ as in regar
de to make restytucion/ but euery of them is boude
vnto hy the whiche them hath acquyted of the por
cyon the whiche vnto hym may apperteynen.

¶ Here foloweth what thyng ought to be restored

AS vnto the seconde poynt þ which is what
thyng ought to be restored/ it is to be vnd
stande that yf the thyng stolen is of luche condy
cyon that it may bere fruyte as is londe/ or beest/
it ought to be restored with the fruytes ouer the da
mages & other partes that myght haue ronne vnto
hym vnto whome the sayd thyng apperteyned
An other thyng it sholde be to haue purchased be
rytages or possessions with syluer stolen / for it
shall suffice to restore the somme of moneye with

*Si videris furem
currere cum eo et
cum adulteris por
tionem tuam ponebas
hec fecisti & tacui.
ec. ps. xliij.*

The fourth

the damages Justely esteemed that he myght haue
coune in damage.

¶ Here foloweth to whome he ought to make res-
tytucyon.

*dictus tho. i suo
qto dicit q qñ ē i
cert^o dñs rex abla-
tay tñc paupesūt
heredes. Itē scot^o
ubi lex diuina vñ
eccliaſtica ſi ligat
glonā ſequenda ē
naturalis rō. rō au-
tē dictat q glonā
q tenet faciat pñe
ſi excludēdo pñiū
boni viri. her ille.*

AS vnto þ thyrde it is vnto whome restytur-
cyon ought to be made/it is to vñdstande þ
after ryght & reason it ought to be made vnto hym
the whiche hath ben endamaged or vnto his next
enherytours yf he were decessyd or yf luche restytu-
cyon sholde be made so longeþ the dyspenses shol-
de amouñte more or as moche as þ thyng stollen vn-
to whome he wolde go for to seche þ places & the
periones or þ a man knoweth not to whome to re-
store/than a man sholde gyue to þ poore þ thyng
or the value the whiche ought to be restored for the
spyrtyuell welth as well of þ quyk as of them þ
ben deed vnto whome myght apperteyne the sayd
restytucyon. Some hath wylled to saye þ the resty-
tucion of luche thynges to the partye incertayne/
ought to be made by the ordynaũce of prelatys or o-
ther Justycers. But saynt Thomas & the Scotte
sayen that it is not of necessitye but it may be done
by the good dyscrecyon of hym þ whiche is boude
to restore/be it by hymself or by other. Also it is to
be noted that yf any stele from a theef the thyng
that he hath stollen a man it sholde restore vnto hym
vnto whome it apperteyned of ryght or þ whiche
it wholdeth vnder þ forme of preste or of gage.

¶ Here foloweth whā a mā ought to make restytu. on

As vnto the fourth the whiche is to knowe when a man is holden to restore / it is to vnderstande that it is not lawfull to retyne fro an other houre ne moment when he vnto whome he ought to make restytucyon wolde Justly that p^r layd restytucyon vnto hym be made / & also the withholder hath place / tyme & space / and p^rvision that to do / for it shall be well lawfull for some circūstaunces to dyfferre to make restytucyon / as when he vnto whome it ought to be made wolde or sholde myll after good reason that it be dyfferred / or for as moche that it sholde be vnto the grete preiudice of the comen wele . As for example . If the whiche sholde be in the warre & in the seruyce of the kynge the whiche hath distressed ony lawfull marchaunde of the some of an hondred crownes the whiche may not be restored without sellynge hors & harneys of armes / by the whiche it shall be unproufytable vnto the welthe of the comon people / and that restytucyon may be occasyon of ryght grete yle in all the royaume . for by the defaulte of one nayle a man leseth a shoe / by a shoe an horse / by an horse a man / by a man a bataylle / by a bataylle a royaume . By the whiche it appyareth that the marchaunde sholde more loue that restytucyon were dyfferred for the grete comon welch than his owne myll were accomplished for his lytell welch partyculer . And thertore in suche caas and other semblable he may well dyfferre restytucyon with purpose to restore in place and in tyme . Also restytucyon may somtyme be vnto the grete peryll and damage of hym vnto whome it

The fourth

to done/as the glayne to a man at the houre that
by fury he wolde kille an other. Also some may be
of such condycyon that yf he restored vpon þ houre
he sholde renne in grete shame or in grete dama-
ge / & he vnto whome he sholde make restytucyon
nothyng or lytel of profyte sholde haue. By þ whi-
che it appyred þ after charyte & reason he ought to
attende place / tyme / & oportunyte in that that resty-
tucion vnto hym be made after good charyte & rea-
son in lyke wyse as it apperteyned. By these thyng-
es beforlayd appyred ynough þ yf the thyng whi-
holden hath ben taken secretly it ought to be yelde
secretly / & as vnto hym þ whiche hath no power to
restore vnto hym it suffyled vnto saluacyon to ha-
ue dyspleasur of the caas wiche purpose to yelde as
many tymes & often as he shall haue oportunyte
as it is sayd / & he may reseyne his necessarye corpor-
rell / as of drynke & of meete & of cloth not to lyue
delycyously / or to holde grete estate & haboundaunce
of an other mannes goodes. If ony were in extres-
me necessarye / by the whiche he sholde take ony thyng
ge fruytfully for to ayde hym in such necessarye /
he shall not be holden to yelde it / notwithstanding
that afterwarde he hath well the power / but yf he
hath taken before such necessarye in the whiche he
falleth afterwarde duryng the tyme of that nes-
cessitye he shall not be holden to restore / but afters-
warde yf he haue power than he shall be bounde to
restore. If a woman maryed conceyue of an other
than of her husbonde þ caas is stronge to remedye
& of þ may come grete ylle & damage / as well vnto
the husbonde as to þ very enherytours / by þ which

Parte.

It foloweth that the woman may not recover salua
cyon yf she make not restytucyon. But of þ maner
many grete theologgens & lawyers it detrimen dy
uersely. The Scotte is of the oppynion that suche
woman is not holden to declare herself neyther vnto
her childe but it ought to shewe dyscretly / be it
sone or doughter for to put hym in the estate of the
chirche / and to leue the herpage vnto other / or yf
she may not vnto that come and that she be ry
che of meouables and of herpages she ought with
out her to declare by testament or other wyle to re
compense as moche the husbonde the whiche hath
had the charge of the auoutrye as also the enheri
tours after as she may goodly. Raymonde sayth
that yf it were very semblable that suche infante
fered and loued god and were persualyble the mo
der myght make suche proccesse / that is to vnder
stande that before her confessor / the moder & the
childe now hauynge age & dyscrecyon them thols
de present / & that that the confessor make the chil
de to sweere that he shall holde secrete the thyng
that he vnto hym wyl declare vnto the prouffyte
of his soule. Also to make the moder to sweere that
she shall saye without any malyce the trowth. And
than these thyngs done þ sayd mod may well swe
re yf she be well certayne þ the sayd infante is not
of her husbonde / þ whiche thyng alwayes þ sayd
infant is not bounde to byleue in suche maner þ by
that he is bounde to forsake his herpage. But yf
he it byleue & he it forsake he dooth well and mes
tytounously. Other hath wylled to saye that yf the
woman & the husbonde were of suche condycyons

The fourth

that she were also as gouernouresse & that vnto hy
were very semblable & she hym sholde pacifye than
for the surete of conscience she it myght declare &
manifeste / & more ouer to remedye & caas for the
best & it sholde be possyble. By these thynges befo
re sayd apppyred as to gyue true & sure remedye in
that caas it is a thyng ryght harde consyderynge
the varyacions of & circūstaunces & the dyuerse con
dycions of the persones. Apppyred also & horribly
te of & synne of the brekyng of maryage & & grete
theft & dampnacion of many paybaudes men & wo
men. If ony lette & draweth backe an other to en
tre in to good religyon approued wout Juste cau
se & resonable he synned mortally. If he do ony vy
olence to the persone late entred in to religyon ouer
the mortall synne he is excomūycate & so is boude
to enduce that persone that he hath withdrawen
& myscoūseyllled / or other to entre in the sayd rel
gion and in caas that he may not make suche in
duccyon / he there sholde entre hymself / yf he haue
not lettynge suffycient lawfull / for elles he ma
keth not resptyucion suffycient vnto religyon. If
he haue lettred ony to come vnto benefyce of the
chirche vnto maryage / vnto the purchase of hery
tage / or of other thyng / & he that do pryncypally
for to anoye hym / or pryncypally for his synghet
prouffyte & w^h & in awaytynge to anoye an other /
by suche condycōn & he hath not done & sayd lettyn
ge but for to anoye an other he is boude to restore
after the arbytracyon of people of reason and of
good conscience. But yf he haue lettred an other
not by intencion and wyl to anoye hym / but for

the prouffyte of hym / or of his / he is not in nothyng
 holden to restore / for every man may procure his
 prouffyte by wayes and meanes lawfull and ho-
 nest / notwithstanding by the occasyon of that
 cometh some lettyng in damage vnto his neygh-
 bour / yf he hath stolen a lytell hogge of ony lytell
 valour from the houre that he hym taketh and af-
 terwarde hym noursyssheth tyll vnto the valoure of
 ony grette somme he is not holden in dede of con-
 science for to restore but onely vnto the valour of
 the beste at the tyme that he hym toke / And a lyke
 thyng it sholde be of a colte / or other beestes / or to
 haue helyd or noursysshed / or elles to better the thyng
 stolen / or ransysshed / and by the thyng contrary
 yf the thyng stolen be impeyred / he ought it to re-
 payre and so is holden of the damages the whiche
 may be comen vnto hym vnto whome aperteyneth
 the thyng stolen / for by cause of the sayd thefte ./.
 Also yf suche thyng stolen peryssheth by fortune or
 ellys yf it abyde alwayes he the whiche hath stolen
 is bounde yf he hath not done his deuoyre to offre
 restytucyon before that the thyng peryssheth . The
 whiche restytucyon he that is endamaged hath not
 wylle to receyue / yf he hath boughte wyttyngly
 the thyng stolen / or ransysshed the whiche other wy-
 se aperteyneth not vnto the seller / and hath inten-
 cyon to bye it and retayne / for hym selfe / ouer the
 mortall synne he is holden it to restore vnto hym
 vnto whome aperteyneth the thyng so bought / or
 vnto the inherytours / or vnto the poore as it hath
 ben sayd before without power to repute the pryle
 that he hath gyuen / but onely vnto hym the whiche

The fourty

hym hath made suche sale. Also more over he is holden to kepe harmeles and warande hym vnto whome appertayneth the thyng stolen where so euer that he become / but yf he it boughte in good intencion / that is to knowe for to yelde it / and vnto that / that it were not all losse / he there may Justly repute the somme gyuen or yelde alonely the surplus that it may be worth / and yf he can not fynde hym vnto whome suche thyng appertayneth / for some of the surplus ought to be gyuen vnto the poore. but yf he hath bought thyng the whiche hath ben stolen / the whiche he byleueth to be of loyalte he is not holden it to restore tyll vnto that / that he be certefyed of the trowth / but after that he is duely certefyed / than he is holden it to restore / and that durynge the tyme that he byleueth that the thyng was of loyalte it peryssheth or were consumed in parte or in all / he is bounde to restore alonely the party with the fruytes that he hath in tyme that he byleued that the thyng was solde truly. Also they that eten and drynken of the rauen of the thefte be holden to restore vnto the estymacyon that they haue taken / excepte those the whiche ben in grete necessity / and vnto whome it may be very semblable that it shall please well those vnto whome for sayd thyng raupshed or stolen appertayneth / as it sholde be prechers / or other the whiche entende to enduce these theuys to amendement & vnto restytucyon also the wyfe & chyl dren / & the seruautes of those the whiche haue all theyr goodes of thefte / as is that of vsury / of lymony / or of rauen ben holden to restore after the valour & that they may haue of the

sayd theste be it in drynke/meete/to huse/to cloth/
or other wyse/but onely in as moche as they haue
laboured and take payne by amonycion or other
wyse that restytucion were made vnto the partye
Also yf with the goodes the whiche were euill go-
ten/there hath some the whiche were truly gotten/
they may adresse theyr intencion to lyue of those
goodes/and not of the theste/or they may lyue wth
theyr laboure/or they sholde demaūde prouysyon
of Justyce/ & yf they may not lyue by any of the
wayes before sayd they sholde more sooner demaū
de almes than to lyue of theste/but alonely in the
case of extreme necessyte. Also ignorauce may ex-
cuse as moche the persones before sayd/as also p^r
poore the whiche receyuen and demaūden almes/
Also yf he haue founde any thyng the whiche ap-
pertayneth vnto a nother/he comyttech theste in
it retaynyng theuyllysh agayne reason/& agayn
the good wyll ordeyned of hym vnto whome suche
thyng may appertayne/and therefore yf he know
not vnto whome it appertayneth.he it ought to ma-
ke to be cryed in open places/and yf the partye be
not founde after the taryenge suffycient/it ought
to be departyd vnto the poore by good dyscrecyon
And p^r synder may abyde by longe tyme with gode
and prompte conscience it to restore as oftymes &
as many as the partye shall be foude/another th^g
ge it shall be of thynges founde the whiche hath
not other tymes be in the possession and domyna-
tyon of any persone for than he that syndeth may
retayne in any place where as yf it sholde be olde &
auncyent trelours foude in p^r herytage of another

Si ad inuentum et
non reddidisti capia-
bit. Hec aug. a ha-
betur. l. q. v.

The fourth

Sicut est regnum ce-
lorum thesauro ab-
condito in agro
quē q in uenit hō
abscondit et p gan-
dio illi vadit & vē-
dit vniuersa q hz
et emit agrū illum
math. xiii.

Nō qd furto sub-
latū est mēs furā-
tis attenditur. ix.
q. vi. ca. vlti. Itē
deus nō iudicat ex
opib⁹ sed ex cogi-
tationibus. xxi. q. ii
ix. q. v. Non sane
Itē tho. in. ii. li. ex
tra de sē exco. li. vi
ca. caueant.

Nō sane qd qd ab-
inuito sumit inu-
riose affert. nā ple-
riq; nec mendico
volūt reddere ho-
norē suū nec oper-
ario mercedē. nec
tñ her q ab inuito
accipiunt per. inu-
riam.

for after the lawe cyuple the halfe apertayneth vn-
to the lorde of the herptage and the other parte vn-
to hym the whiche hath founde it. And vnto that
purpose it semeth to be sayd in the parable of the
euangelyste that yf any fynde a tresoure in a felde
he goth and byeth the well of the herptage / in the
whiche the tresoure is hydde / and than he is lorde
of the tresoure as well by the reason that he it fou-
de as by reason of the possession of the herptage.
Also the fynder may be so poore that he may after
the good counseyll of his prelate or confessor re-
capne the thyng founde specially whan he know-
eth not vnto whome to restore it / Also the thyn-
ge founde may be of so lytell valoure that a man
ought not to forme conscience of it to restore . but
whan the wyll shall be suche that a man shall ta-
ke wylfully a more grete thyng / or that suche ly-
tell thyng a man byleueth to do iniury and dysple-
sure vnto hym vnto whome it appertayneth / than
he there may haue mortall syne / were it for a thori-
ne / for a nedyll / or for a nother lytell thyng / for his
wyll is more weyed before god / than is the werke
outwarde / yf he hath taken cheyfully of p godes
of hym the whiche vnto hym oweth any somme
tyll vnto the pryce of the deete / or lesse after good
cōscience / consyderynge more ouer that he can not
well paye hym without plee or other lettyng / the
maner of that to do / it is yll and synne / for by the
fere of god & pacyence in his damage he may pur-
chale grete meryte. But neuertheles in suche case
he is not holden and bounde to restore hym / & more
ouer some sayen that yf for suche maner of takyn

parte:

ge theynselfe the sentence of excommunicate were
 cast/ he the whiche hath taken as it is sayd/ is not
 acursyd/ for holy churche intendeth not to bynde by
 suche sentence/ but those the which withholdeth fro
 another agayne reason/ & malyciously The whi
 che thyng doth not he the whiche is payd as it is
 sayd/ notwithstandinge that after the lawe cuple
 he sholde be culpable/ and punysshed/ how be it if
 foloweth not that he falleth in the sayd sentence/ &
 he sholde take hede vnto whome suche case sholde
 come/ that he gyue not in that doynge schlander or
 euill example vnto his neyghbours / yf he be an
 offycer and he take gyftes/ or seruyces for to do ple
 ce vnto any/ vnto the prejudyc of Justyce and to
 the damage of another/ it is deedly synne. Also
 yf by thretenynges or other wyle / he extorcyoneth
 gyftes promysles/ Journeys. or other thyng notable
 he ought it to restore / how be it for his payne/
 or some pleasure done resonably he may receyue
 that/ that he vnto hym shall gyue lyberally/ The
 se lordes of the church/ or of secularyte may receyue
 the amendes/ after þ they ben taxed in theyr cour
 tes/ be it by ryght or by good custome/ soo that it be
 not done by hate/ or by couetyse/ or by other cursyd
 occalyon/ and it is good counseyl to departe suche
 amendes/ vnto the power specyall whan the amen
 des surmonteth the damage / yf he hath vsyd wy
 tyngly of a thyng lent ouer the termes and wyll
 of the lener/ he synneth mortally and is holden to
 make satisfaccyon / yf the thyng lente impeyre/
 or is all losse / he is holden it for to restore / yf that
 he hath lente wyttyngly any thyng / As a tonne

The fourth

that is musty to put in wyne / or an horse / another
thyng / by the whiche cometh damage vnto hym
the whiche borrowed / The lender is holden to kepe
hym harmeles . Also he the whiche is hyred for to
wyne in Journey to do any werke / as he þ whi
che undertaketh to carye tonnes of wyne / or to werke
to do other thyng / he is holden to restore the da
mages the whiche cometh vnto the sayd werke by
his defaute and nocellys / yf he haue taken to kepe
any thyng he it ought to yelde excepte some case /
The fyrste whan it shall be yelde vnto the grete pl
or damage of hym vnto whome a man sholde yel
de / as it sholde be to yelde the glayue vnto a man
furpous / The seconde whan a chefe hath gyuen to
kepe his cheste / a man it sholde yelde more sooner
vnto the very lord . The thyrde whan the gyuer
it sholde forsaite by the whiche his goodes shold
be in lyke wyse forsaite / In a nother maner he þ
whiche taketh it to kepe / ought it to restore how be
it that the thyng peryll the or were losse by his de
faute / or by case of fortune / yf he take salarye for
the keepynge / or yf he were vnto that bounde / or for
that / that he yelde it not at the terme that he sholde
yelde it / and for a rule generall in this mater / it
is to vnderstonde that the thyng lentre put in kee
pyng or hyred / abyde vnto the peryll of hym the
whiche it gyueth / yf it be not by bargayne made
bytwene the gyuer and the receyuer / or for the gylte
and the defaute of hym the whiche it receyueth or
for his longe abydynge . And also every man is
holden for to restore that / that he hath receyued by
bequeste / or by any playe / of those the whiche hath

parte.

losse theyr wyettes naturall / or that ben wasters/
chyldeyn faderles and moderles and yonge folke/
vnder the yeres of .xxv. or the whiche were in frane
lye / or deaf / dome / blynde / or in lyknes perpetuall
for all these before sayd be not propriely lordes / of
theyr goodes by maner that they them may alpen
without the ordynaunce of them vnto whome it ap
percynech ordenarely / and in lyke wyse the serup
four / the chylde the whiche is in the houlsholde and
gouernaunce of his fader / the woman maryed /
the monke / and he the whiche hath the admyny/
stracyon of the goodes of the chirche / as those p whi
che haue the rentes and benefices of the chirche /
All these maner of people may not Justely alpen
the goodes in the whiche they ben subiectes to theyr
louerayns / agayne the Juste wyll and resonable of
them be it of the mayster / of the good man of the
houle / of the husbonde / of the abbot / or of the pope
And these the whiche wyttyngly receyuen vnduely
of suche maner of persones / ben holden to make re
stytucyon. Also all those that wynnen in playes
of the dyle / or the cardys ben holden for to restore /
whan by cursyd couetyse / by fraudes / by force / or
by Importunyte they haue enducyd theyr partye to
playe / or that they haue made decpcyon in the ma
ner of playe / another thyng it sholde be to playe
for dysporte / or for recreacyon in playes honeste &
not defended for some lytell thynges after the con
dycions of the persones / as for the dyner / or for p
louper amonge lordes or ryche people the whiche
attende more the dysporte & recreacyon / than they
do the gayns or p losse / for in suche case there shal

The fourth

not fall no restytucyon I put that he there may ha
ne there denyall synne. Also it is to be noted that
pyllers & raupstbars of goodes the whiche pyllers
ben known and publyshed/ the whiche hath ben
warnyd duely it to restore/ and they haue no wyl it
to do whan they sholde/ and may yf in suche estate
they comen vnto the dethe/ and than they wolde
well make restytucyon but they may not nor shol
de not be buryed in halowed grounde/ notwithstanding
dyngge that they haue ben alloyled/ and receyued
the body of our lord. Also the whiche recey
uen gyftes and known well that they done more
by fere than for loue/ or the gyuers ben deceyued in
wenyngge to gyue vnto one/ and they gyuen vnto
another/ as yf ony by mylchynkyngge or fyccon/
hym calleth the kynnyngman of ony/ or affermeth
to be poore/ and indygent and is not so/ as ben ma
ny trewandes and drunken beggers the whiche
oftymes demaunden almes/ and if receyuen of ma
ny the whiche ben more nedye than they ben. Also
suche maner of people ben holden to make resty
tucion/ for the gyuers ben cōstrayned for fere of mo
re losse/ or deceyued by ignoraunce. By the whiche
it foloweth that that the whiche they gyuen/ is not
propiely gyuen/ for euery gyfte ought to procede
pryncypally from the fontayne of loue. Also thes
se the whiche maken/ and edifyen waremes douue
houses vnto the grete dāmage/ & preiudye of hys
nepyghbour/ & wyl not repayre þ dāmage þ whys
che foloweth synnen mortally/ Of weremes and
douue houses auncyent some sayen that whan it is
very seblable þ they which kepe herytage net best

and neyghbours they ben calle vnder in that for as moche as they holden theyr herptages of lesse pryce or for other good cause. Than the lordes of these doune howes/and of these wares/ be not holde them to restore. Also those the whiche holden and nourshe beestes noyous/as sholde be a wulfe/a be re/or a dogge the whiche byteth þ people/or estran gleth ony tame beestes or an ope the whiche stryket with his hornes/ben holden to repayre the dāma ges the whiche the sayd beestes done. Also those the whiche by huncynges endāmagen gretely cornes/ grasse/or other labourages/in bichynge hedges/ cloynges ageyne the wyll of the labourers ben hol den to repayre. And those the whiche without ne cessyte lefull or suffycient leuen the offyce of holy churche/in festes and dayes cōmaunded to halowe synnen mortally. And also those the whiche them obeyen of theyr good wyll so to do. Also those þ whiche haue the patrymonye of Ihesu cryste/that is to vnderstonde the goodes the whiche comen of ony benefyce of the churche/ the whiche ouer the su stentacyon resonable/of the mynystrs of the churche apperteynyng vnto the poore/geuyng and depar ten the sayd good vnduely/as in pompes/in exces of clothes/of wyne/or of meetes/or them gauen or dystributen/vnto theyr ryche frendes for them to augment or ennoble/or in other folyshe vsages agayne the wyll and ordynaunce of holy churche cō mytten sacrilege and ben holden to restore / for the sayd goodes be not vnto them other wyle than it is sayd / and for to admynystre theym in werkes of charyte and of pyte. And it is well to be noted þ

*Micro. Quidquid
hnt clerici paup-
rū est. id aut qd ex
pedit extra paup-
res qd aliud qd ra-
pina.*

*Itē idē. Ecclesiāz
fraudare sacrilegi-
um ē aliqd ei sub-
trahere d erogan-
dis paupibus. cru-
delitate p donū su-
parat.*

*Itē ber. Quidqd
pter necessarū vic-
tū ē vestitū de al-
tari retines. tuum
nō ē rapina est sa-
crilegiū. l. xii. q. i.*

The fourth

Quia hñtes suffi-
ciens patrimoniu
habere pñt bona
eccle/ie nō vt ea ſi
bi reſeruēt. ſed vt
pauperib⁹ dēt ali-
quoz talit peccāt
ſcđz añt. x. li. vi. c.
xxiii. arti. ſui. ſi. ſi.

the reſtytucion the whiche he ought to make of ſuch
the goodes euill dyſpendyd / may not be made of
the ſayd patrymonye / for ſ he ſholde be of anothers /
But yf they the whiche ben fallen in to ſuche in-
uenient haue patrymonye in ſecularye or dyſpoſe
them to wyne by other maner / they may them ac-
quyte of the goodes the whiche vnto them ſhall co-
me of the other partye / as of ſ church / or he ought
to reſtrayne tyll vnto the valour of that the whiche
ought to be reſtored of the thyng the whiche vnto
them was well lawfull to take / for them in pira-
ce and in deſtymens yf they were not fallen into ſ
ſayd inconuenient / more ouer ſayen the ryght that
chole the whiche haue patrymonye in ſecularye
may well haue patrymonye in ſ holy church not
for to do with it theyr propre wyll / but alonely for
to departe them vnto the poore / Alſo ſolp the wo-
men ryche / Alſo togethers the whiche haue receyued
vnduely as it is ſayd the goodes of holy church /
ben holden them to reſtore / not vnto the perſone of
the church / the whiche them hath gyuen / but vnto
the prouffyte of that church ſ whiche by that was
endammaged / or ellys they ben ſacrileges . Alſo
chole the whiche receyuen the goodes of holy church
without there doynge the ſcruple the whiche apper-
teyneth / be holden to reſtore . for theſe goodes tem-
porall ben gyuen for them the whiche done the ſer-
uice dyuine in holy church . And therefore ſayth ſ
holy ſcripture / That the whiche labourerſh not
ſholde not etc And alſo it ſayth blyſſed ben they ſ
whiche wyne theyr lyuynge in labourynge with
theyr handes . By this thynges beforeſayd appereth

Qui non laborat
nō māduret Labo-
res manu tuaz
quia manducabis
herbas & bene tibi
erit . xxviii.

the malediccyon of those the whiche haue þ gods
of the chyrche without ther doynge the scrupce of
nobles the whiche haue rēts and renoues / tapes
and sublydes without defendynge / hepyng / and
conseruynge theyr people of freres beggers þ why
che haue the habyte and not the obseruaūce of holy
relgyon / of frewandes / knauys & other questours
the whiche by euyl thynkynges and ficcyons abu
sen the people by theyr cautelouse auarice / for all
these maner of people ben holden to make rectitu
cyon after the good ordinaunce and dyscrecyon of
confessours / vnto whome I submytte as well the
se thynge before sayd in the expolycyon of the cō
maundementes / as in this present mater of recti
tucyon. Also it is more ouer to be notyd for the tyme
the whiche is now / that in lyke wyse as in the ty
me of Noe regned and abounded lechery the whi
che was by the Justyce dyuine punysshed. And in
the tyme of Abraham and of Loth regnyd þ hor
ryble and synkyng synne agayne nature. And
in the tyme of Moyses and of Aaron murmuracy
on agayne god & also ydolatre. Also in the tyme
of souerayne bysshoppes scribes & pharisees ouer
these euylles regnyd enuy & curlyd auarice þ whi
che thynge were the occasyon of the deeth of our sa
uour Ihesu cryste. Also in lyke wyse who answe
reth of þr yall verpte to þ fygyre of olde sepynge the
se euylles regne togyders / & eche of the more euyl
than euer were afore / by þ whiche it saylleth not to
brpge in doubte þ þ crystente dyffygured is not co
me in these dayes þ holy scrpyture sayth þ which be

Radix ois malitiz
cupiditas. i. thi. vi
capl. Conuersi sunt
ad terrā dñi me ex
go & ego facioz. i. a
furore meo & nō p
er ocul⁹ me⁹ neqz
misereror. i. cō eis
manerit ad auer
sitas dñi magna
nō erubiam eos
eye. octavo.

Fac reclusiones q
repleta est terra in
dicio sanguinis & ci
uitas plena ē liq
tate. eye. vii. c. erit
tribulacio magna
qual nō fuit ab in
ciomūdi. Mathet
xxiii.

Itē dicit. Erat tē
pus quale nō fuit
ab eo ex quo gen
tes ceperūt. Humi
liauit semetiplos
phil. ii. b. Itē mat.
xi.

The fourth

*Discedite a me de
mitis ium & huius
corde. vulpes fo-
reas hnt et volu-
res celindos fili
us aut hois no hz
vbi caputuum re-
clinet. mat. viii. ca*

*Sciebas quia ho-
mo auster? luc. xi. ca. Itē phi-
li. ii. Humiliavit. &
factus obediens vf-
q; ad mortē. mor-
tem aut crucis. Et
in fonte nomē ei?
scripti misterium
Babilon magna
mē fornicacionis
& abhoiacionis tre
apo. xvii.*

soueraynly to redoubte / for as moche as it is cer-
tayne that god shall do suche punycyon / and shor-
tely / that there was neuer thyng lyke / for it apper-
tyneth vnto the Iustyce in synne to gyue the pay-
ne of synne / who and wereth vnto the gyfte of unhy-
denes and iniquyte. Ihesu cryste the mayster and
lorde of trouth hath taught vnto crysten men and
women soueraynly humptye / and the worlde vn-
to the contrary / hath taken pryde / boastyng / & vas-
nitye / Also he hath shewed soueraynly pouerte / and
these worldly people hath taken auartye / of who-
me proceden / vlury / symony / rauen / fraudes / tre-
cheres / and thestes without nombre and without
ende. Also vnto vs he hath shewed soueraynly obes-
dyence and drede / and the worlde by the contrarye
hath taken all rebellyon agayne his holy comaun-
dementes / in lechery and in carnalyte without hy-
reknowlegynge and without retournynge hym to
the fruyte of very penaunce / and of pyte / and of co-
passyon after the forme & maner that those dayes
were clerely shewed in the holy euangelyste / by the
whiche of good ryght he entydeth and nameth the
synne estate of holy chirche / as vnto the congrega-
cyon of those that ben acursyd. The grete Babyl-
lonye / moder of these fornyccacions and of these ab-
hominables of the erth. Babylonye is by inter-
pretacyon confusyon the whiche was neuer so gre-
te in the transgressyon publyshed and manifested
of holy dyuynys comaundementes / and by the con-
sequent / the dampnacyon of soules and specyally
by cursyd auartye and of defaute of correccyon and
of partyte restytucyon / for as men sayen comenly

hym behoueth to yelde/ or to hange/ or the deth of
helle to abyde.

¶ Here foloweth of the. viii. commaundement.

Over these thynges before sayd in the. viii. co
maundement the spinner ought to take hede
vnto these poyntes that folowen. The fyrste is of
the spinner lyenge. The seconde is of detraccon.
The thyrde is of adulacyon. The fourth is of
pariurynge. As vnto the fyrste it is to vnderstonde
that there ben thre maner of lyenges as to speke ge
nerally. The fyrste is þe whiche beryth noylau
ce vnto any personel/ and is alwayes mortall synne
whan a man doth it wyttyngly for suche an entete
and is comytte in thre maners / of the whiche the
fyrste is yll/ The seconde is wors / The thyrde is
worste of all. The fyrste is the lye by the whiche a
man doth noylauce vnto one / and doth prouffyte
vnto another/ The seconde is that by the whiche a
man doth noylauce vnto another without prouf
fytynge another. The thyrde maner is that þe whi
che is contrary vnto the holy sayth catholyque/ as
ben heretykes the whiche sowen errours and fals
doctrynes somtyme for to come vnto theyr leche
ryes/ as thole the whiche affermyngge that synple
fornycacyn is not mortall synne/ or that the synne
of lechery is not so grete/ or so greuous In lyke wy
se as sayth these holy scryptures/ & these prechers/
the whiche it cōdampnen somtyme suche is com
mytte by suche lyenge couetyle/ As ben thole the
whiche prechen vnto þe synple people as for to gyue

Medactis triplex
est pñisioñ. iocosa
offici. sum.

The fourth

Some syluer/or other thyng temporall in takyng
theyr indulgencis they purchasen theyr absolucōn
a pena et aculpa in hydynge from them the trou-
the/and geuynge them to vnderstonde that by the
vertue of the indulgence he is pardonned a pena &
aculpa the whiche thyng is false / for the vertue
of these indulgences may not be vnderstonde / but
vnto the payne temporall/of those the whiche ben
in the estate of grace and by the cōsequent without
the gylte of mortall synne/and of suche prechers
there ben at this daye without nombre thorowout
cristyente/after as the glorious saynt Petyr hath
lately prenonced . The seconde maner of lyenge
is that the whiche is done by dysporte/and is com-
mytte in two maners. The fyrste by dysordynate
pleasure that a man taketh in cryfylles & saltyn-
ges . The seconde by a desyre dysordynate/and to
please the herers reherlynge fables/or dysportes &
in these two maners may he haue mortall synne/
or denyall/after the circumstaunces of the dysor-
denaunce and of the mater of whiche a man spe-
keth/or of the perlonnes of the whiche a man spe-
keth/or vnto whome suche lyes ben tolde . The
thyrde maner of lyenges is that by the whiche a
man prouffyteth vnto ony persone in lauyng him
his goodes temporall/as golde syluer or other thyng
ge/or to chastyle his body/or his lyfe corporall.and
it is to be noted þ for almoche as to lye it is to lye
some thyng/& to byleue/or vnderstonde þ it is not
so as a man sayth & affermeth / it is impossyble to
lye wyttfgyly in ony maner wout mortall synne or

parte:

denyall/ the whiche thyng he sholde not do for to
saue all those þ ben lyuynge . A man may some
tyme hyde the trowth/ but not to lye without grete
synne/ to saye false for dysportynge or for to prouf
fytte vnto any persone without noysaunce vnto ano
ther it may be denyall synne in lay people and se
culers . But with grete payne is lyenge in people
of perfeccyon wout mortall synne/ as sayth Bona
uenture & frãcoys de marõnes vpon þ thyrde of þ
sentences/ of the whiche the reason is almoche for
Islandie of theyr neyghbours/ as for the perfeccyon
of the estate of relegyon/ by the whiche ryght desy
roully every relegyon ought to kepe hym from the
tellynge of lerynges/ yf it vnto hym be very sembla
ble þ in so doyng he gyueth euill example/ & ma
ter of Islandie/ specially vnto people feble and sel
lers the whiche lyghtly maken of a lytell occasyon
theyr euill prouffytte/ another thyng it is to go a
backe with any fable . The whiche as well in the
intencion of the saynge as in the maner/ and vnto
the purpose to speke it semeth well to be rehercyd
for a fable/ for in suche maner of lyenge is not pro
priely to lye/ for as to lye it is to speke agayne hys
conscience in gyuyng falsely to vnderstonde vnto
the hearers / and in the recyptacyon of suche fables
where the speaker wyllith for suche to be vnderston
de it is not mortall synne after saynt Thomas/.
mayster Alexandre and the Scot . Also in another
place sayth saynt Thomas that a man may lye
mortally/ as well by wrytyng by abplemens by to
kenes and by operacyon. as a man doth in wordes

In quolibetis.

The fourth

*Simulata caritas
duplex ē iniquitas
hie. 7 an. sup. ipm.
Exaudi deus ora-
tionē meā cū de.
Simulata eq̄tas
nō ē duplex inq̄tas
Simulatores et
calidi prouocāt irā
dei. iob. xxxvi.*

For a man that is dōme may well synne mortally in his maner to lye. Also lyenge is pryncypally in speche. In lyke wyse simulacyon and fyccon ben in operacions. Ypocresye is one maner of synulacyon but all synulacyon is not ypocresye/as to kneele/to ioyne the handes/to stryke his breste in to ken of deuocyon/the whiche is not in the persone/ but the dede for some euill ende/as for to be hyred and preyed for to come vnto offyce/or vnto bene- fyce/of the whiche he is not worthy/it is mortall synne/after the Scotte and saynt Thomas. spe- che in paraboles or by symplyfynges/as to saye one thyng for to gyue to vnderstande vnto a nother it is not of hym the lye or synne / for our lord the whiche may not lye nor synne fayned before his dyscyples/that wolde go forth from thens in fys gurnge/and wyllynge to gyue to vnderstande þ yet was he ferre from theyr vnderstandynge/by ve ry knowlege of the true fayth. Also for to hyde the trouth in wordes couerte he may do wout lye spe cyally mortall. for the holy scrypture reherceth of the holy patryarche Abraham that he counseyllid his wyfe that she sholde saye vnto the Egypcyens that she was his syster / and in that doyng there was trouth hydde and trouth wrapped/for as mo- che as she was his wyferyally/and his syster in na- ture humayne / or also for as moche as aunciently thole of one selfe lygne as were Abraham and his wyfe callyd eche other brothers and sisters/and in lyke maner to saye is founde in many other places of holy scryptures. Also a man fyndeth another maner of lyenge þ whiche may be called iactance &

is corrupted in spekyng or ymagynge of hym
 selfe more grete thynges than there is of goodnes
 of nobles / of prowesse / or of vertues and after the
 greuousnes of the circūstaunces / it is of tyme mor-
 tall synne . Also to saye of hymselfe onp thyng of
 his feblesse and necessytes / or of his synnes / or to
 take bestemens of ab eccyon to pende that a man
 be renoumed and repused humble abiecte & grete
 thyng in merytes and deuocions beforz god / the
 whiche thyng is not luche as a man it sheweth / p
 may be mortall syne / and luche synne is named
 prouie / not that the whiche is of grāmarte / by the
 whiche a man sayth one and gyueth to vnderston-
 de the contrary / for the maner and for the purpose
 in the whiche a man spekech the wordes / as to saye
 alas that thou arte a good man / or thyng sembla-
 ble / p whiche is almoche to saye that he is nothynge
 worth / and there he may haue synne / pf luche thyn-
 ge be sayd malycyously / & for to de fame / another
 it sholde be pf for to repreue / or for to teche a man
 vseth in luche maner to speke / a man may more
 ouer doubte of a priest / or of another persone the
 whiche is in the estate of grace / and sayth his con-
 fyteor in aduouynge that he is a synner / in dede in
 word and in thought / and in all maner of synnes
 to knowe pf he saye trouth or lye / and pf he oughte
 so to assent / or otherwyle / The answere the priest
 spekech in the persone of all them that ben crys-
 tynd / in whome be it in one / or in another ben all
 maner of synnes / Also sayth saynt Austen / that in
 one only synne a man may truely consyder many
 synnes / for he that synneth mortally is a man kyl

Qui offenderit in
 vno fact^o est oim
 re^o .ia.ii.

The fourth

let for alwaies as he putteth his soule the which
is the daughter of god with all the blessed tynpte
by treacyon vnto deeth spyrituall. Also he comyt
teth theste or laccylege for as moche that he taketh
as well from god/as from the holy chirche & thyn
ge the whiche vnto them appertayneth agayne &
wyl of the souerayne lorde/ That is to vnderston
de hym selfe and the honoure and obediencce that
he oweth vnto god. Also he comyteth baudrye &
auowtrye for as moche as he greeueth and subdueth
the soule/ the whiche by the vesture of the passyon/
and of holy baptem was the spouse of Ihesu crist
vnto the rybaudrye and auowtrye of soules. That
is to vnderstonde of the enemy of humayne lyg
nage. Also he lyeth and breketh the sayth promy
sed vnto baptesme and is apostate of the holy ca
tholique/ & also of other synnes by suche maners
spyrituallly to vnderstonde that who so comyteth
one mortall synne/ he hym may knowe in all with
out lye/ after these thynges before sayd is to be no
ted that every true crysten man ought to be veritya
ble as well before god as before man. And also in
his owne consyence/ in dedes/ in wordes/ and in
abyllementes/ and in his countenances/ In lyke
wyse as in all these thynges he may comytte lyen
ge/ treacyon/ and duplicyte/ of the whiche thynges
yf they ben come a man ought hym to repente pur
ge/ & confesse/ Also yf he hath ben called for to bere
wytnes before a Justyce he wyl not saye & trouth
the whiche vnto hym was demaunded/ or to lye to
his wyttynge vnto the damage of another/ and in
doynge irreuerence vnto the Justyce/ ouer & mortall

parte.

lynne and the payn of infamy he is holden to dyl
dāmage the party yf he hath lyed in confellion of
that the whiche was nedefull of confellion / it is
mortall synne / and is not alloyed of that he hath
confelled yf he hath accusyd any falsely & agayne
the ordre of charyte / agayn the Justyce / or agayne
the prelates / it is mortall synne / yf in prechyng he
hath sayd false wytyngly / it is mortall synne and
ther chyng it sholde be yf by surrectyon & sodenly
he sayth a chyng false. and this is as vnto the sy
ne of lyenge.

As vnto the seconde poynt the whiche is of
detractyon / it is to vnderstand that detrac
cyon is to reherce yll of any in his absence / and to
the ende and intencion to mynysh his good reno
me / or vnto that he be the lesse praysed / And for al
moche that good reno me is the moost grette good
that persone may haue in these chynges temporal
les / it foloweth that to take the good reno me from
any it is agayne the ordre of charyte / as tohan it is
by pryde / by enuy / or by vengeaunce / or other cursyd
cause / it is mortall synne / and a man is holden to
restore the good reno me / so as it may be possyble
and as it hath ben spoken before / and therefore ou
ght well to take hede the whiche wyll well hym co
fesse / yf he haue imposed vnto any the chyng the
whiche ought be mortall synne / the whiche chyng
was not true / or yf it were true it was secret / for
than yf he it publysh it is mortall synne / & not v
standyng that the synne were publyshed as of ty
mes as he it rehersech by hatred / or by enuy it is

*Detractio ē quoti
ens qd aliqd cam
tione de alio di
cit vt ipse minus a
mari vel min⁹ ap
preciari possit. hec
anselm⁹.*

*Soluī xps iudas
p ditorē publicare
vt nos doceret q
pctā occulta aliorū
publicare si debe
m⁹ qz sicut ē mor
tale pctā inoētī
falsū crimē impo
nere. sic verum cri
mē occultū aliore
uelare. hec crisō.*

The fourth

Qui talia agit de
qui sunt morte no
sola q faciunt ea. s.
etia qzletunt facie
tibus. ro. i. ca. Qui
tacet qletire vide
tur. extra de re. iii

mortall synne / how be it he is not holden to restore
yf he haue reherced the yll / or p synne of his neygh
boure by the maner of comen langage not hauyn
ge intencion hym to defame / or hym for to annoye
it is comenly denyall synne / yf he hath reherced p
frayltye and imperfeccon the whiche is of it selfe
denyall yf he do. it not agayne charyte / as for to
defame or to lette his neyghboure from any good
yf he haue wylfully herde the detractoure / or hym
enducyd wyttyngly that to do / or vnto hym hath
shewed by any token that such langage hym ple
sed / or hath not hym reprocyd whan it was a per
sone the whiche he myght and sholde do / it is mors
tall synne / another thyng it sholde be yf he lette
hym to reprieue by a maner of fere humayne or that
vnto hym it appertayneth not / yf he hath causyd
wrytynge dyffamatyues for to be founde in place
openly or hath made or spoken songys rymes or
mockeryes for to dyffame or to mocke any persone
it is deedly synne / yf he hath sayd that the good
werkes that any persone doth that it is by fantasie
or by ypocresye / or hath not wylled to saye or to co
fesse the goodnes the whiche was in another hym
to excuse / or to delyuer frome any opprobe whan
there was place and tyme / it is a defaute of chary
te / And by the consequent / it is mortall synne. To
tell and reherce the yll of another by compassyon
vnto these prelates / or vnto other the whiche that
may remedy / it is no detraccyon / but charyte / and
oftymes necessary vnto saluacyon / for who loueth
his neyghboure he ought to remedy his inconueny
ens.

parte.

AS vnto the thyrde the whiche is of the synne of adulacyon or of flaterynge it is to be noted that somtyme it is denyall synne / and some mortall synne / and is defendyd in this present commaundement / and it may be comptte in thre maners / fyrste whan a man preyseth ony persone for to please hym / in that the whiche is mortall synne for that sholde be agayne the honoure of god and the goodnes and charyte of his neyghbour. Secōdely for the reason of the intencion of the flaterer it is to vnderstonde whan by his adulacyon & flaterynge he entendeth to dysceyue his neyghbour and by for to anoye corporally & spyrytuallly. Thyrdly whan the flaterer gyueth mater / or occasyon by his adulacyon to synne mortally / And how be it þ he intendyth not by suche manere of flaterynge to make his neyghbour fall in to mortall synne: Neuer theles the thyng in whiche he flatereth may be of suche condycion that / that notwithstandinge he sholde synne mortally / In other maners of adulacyon and flaterynge is comenly denyall synne /

AS vnto the fourth poynt the whiche is of periuryng / it is to vnderstonde that periuryng is none other thyng but to swere falsely the whiche thyng he may do in thre maners. The fyrste whan the thyng that a man swereth is not true / or a man byleueth that the thyng is not soe as a man affermeth by his othe / and also it is a lye to afferme by othe / and therfore to swere it is none other thyng / but to calle the trowth of god to wytnes that the thyng that a man affermeth / or that

Ne dicit malum bonū. ps. v. Item hiero. Nichil ē qđ tā facile corripat mētes hoīm licet adulatio Itē abzo i ser. Ne laudaueris hoīes i vita tua Itē puer xxvii. Meliora sūt vulnera diligēsis qđ oscula fraudulētia odiētis Qui occasiōē dāni dat dānū dedisse videtur extra de iur. & dāno dato.

The fourth

a man denyeth is suche as he sayeth hymselfe to per
iury is almoche to saye as god is wytnes of the fal
syte/the whiche thyng to saye/or assent is moche
horrible blasphemynge and irreuerence done vnto
to god the whiche is trouthe infynyte and therefore
it is mortall synne whan he doth it by delyberacon
Secondly whan the thyng that a man swereth is
contrary vnto reason and vnto Justyce/as it shold
be to swere to do synne/or thyng vnablefull/in so do
ynge it is irreuerence to doo vnto god the whiche
wyl not approue the yll/and also it is mortall syn
ne as in the maner precedent. Thirdly whan with
out cause and reason good and suffycient a man
accomplisheth not that/that he hath Justly pro
myssed by oth and therefore it is mortall synne whā
it is done by delyberacyon/for yf by pteppytacyō
or surreptyon in worde wout consentynge of wyl
a man swereth false/or thyng vnablefull that is no
mortall synne/the whiche is neuer comytte but by
delyberacyon and consent of wyl. But here is
well to be notyd that in lyke wyse as an harper stry
keth the strynges of his harpe by delyberacyon and
the one after the other in dyuerse alteracyon & me
lodye/Also as without arrestynge/or thynkyng on
y that he doth/and he maketh suche delyberacyon
by his habytuacyon and maicste/of the whiche he
is to prayse/ In lyke wyse is it of the delyberacyon
that a man hath to do well/or to do yll/for in lytel
tyme & also as imperceptyble a man may haue de
lyberacyon suffycient to comytte mortall synne in
curlyd werkes/as is to swere in bayne/and hym
self to forswere/or also for to seche merytes in good

*Sicut hinc pruden
tia magnas quasi
tpe i perceptibili
deliberatū potest
victorūser hūu op
posito quasi i tpe
i perceptibili delibe
ratio erit sufficiēs
ad rōnem peti ſi
cut alia ad rōnem
meriti. Hec Scotus
xxvi. di. terciū.*

parte.

werkes as is to prayse god / By the whiche many
grete and solempne doctours in holy theologie af-
firmen and shewen that to swere without prouff-
te and necessity in comen langage / notwithstanding
dyinge that the thyng that a man swereth be true /
and that a man is not dysposed otherwyle as it is
sayd / be it by custome vnto the whiche a man put-
teth no payne to resyste as a man sholde / it is the
transgression of the comaundement of god and by
the consequent mortall synne / for it is not lefull to
swere / That is to vnderstonde to calle the trowth
of god vnto wytnes / yf there be not thre condycions
The fyrste is that the thyng that a man swereth
be verytable. The seconde that it be a thyng Just
and lawfull / for euery true thyng is not Just ne
good to speke morally. The thyrde that notwith-
standing that yf ony be true & Just / as it is true
and Just that the daye the whiche was yesterdaye
is paste / and that the daye of the morowe is com-
ge. How be it it suffyseth not of suche trowth for
to swere well surely / but with that it behoueth that
swerynge be made in Iugement. That is to vnder-
stonde with dyscrecyon in aduysynge yf there be ne-
cessyte / or prouffyte for hymselfe / or for his neygh-
boure / suche that the trowth infynyte oughte to be
called to wytnes / by othe what so euer it be. for who
that swereth by these sayntes / or other creatures
helwereth alwayes pryncypally / by god the why-
che hath made and mayntenyth suche creatures /
And therfore layen as well these doctours of theo-
logye / as of the trowth and ryght & whan of these

The fourth

thre condycyons before layd ouer many / That is to vnderstonde veryte / Justyce / Iugement / or dyscrecyon / dyspayllyng / it is to swere in dayne / & agayn the comaundemente of god / and abusynge is to swere / but whan an othe is made with these thre condycyons a man may well swere surely / and there he may haue meryte / In lyke wyle as by the default of the one / or of many it is grete irreuerence done vnto god and transgressyon of his lawe / by the whiche it appereth clerely þæt grete perell of dampnacyon / vnto those that can not speke but in swerynge / also as at euery worde / and for a thyng of nought / but they sayen that it is not but of custome and that they do it not by delyberacyon the which is none other thyng to saye but to excuse and encreasynge of theyr synne / How be it well it may happen that he the whiche hath very dyspleaser of suche cursyd custome and purpose hym to absteyne in tyme to come that yf he swere by ouersyght and by labytuacyon of his cursyd custome / of the whiche thyng he sholde be dyspleasaunt whan he knoweth it for to swere / Than it is not to saye that in lyke wyle to swere in dayne were synne / or at the moost it is not but denyall synne / but it is not to doubt that those the whiche hauen suche purpose. and dyspleasaunce shall be in shorte tyme / as in half a yere / or lesse moeyunge þæt ayde of god hym to dyscuse / vnto the whiche dyslacustomaunce be not many comen in the espace of .xx. or .xxx. yeres / but for the contrary many that ben aged gone from yll vnto wors / notwithstandinge predycacyons / and inspyracjons þæt god vnto them sendeth from yere

*Die multū iurās
replebē iiquitate
et nō discedet a do
mo ei⁹ plaga. eccl.
xxiii. c. De ex pōne
re pūctō pūcti mo:
taliſ peccatū mo:
tale vñ ſit. Egere i
certū et dimittere
certū in materia
mortalī pūctū mo:
tale ē Si tale ſit i
certū qd ſit morta
le non ſolū p conie
cturas lene aut ex
ſuſpitiōe trep: da
et ſcrupuloſa ſi itel
ligē dñ tale ē vehe
mētē et pūabulē i
certūque ſicut op
poſitū vel magis
tūc illud qd agitur
mortalī culpa non
ē arbi hōtingētiū
hēs gerſo i tracta:*

to pere/and from moneth to moneth/By the whiche
 I can not ymagen that suche crysten people ben
 in the waye of saluacion/ nor that they may per-
 fectly resyste vnto the deuyl/ ne resyste vnto theyr
 curtyd custome/ yf they labour not fyrste partely
 to put them in the estate of grace/ without the whiche
 a man may not begyn to do well/ and therfo-
 re sayth well the wyle Cathan that he is the grete
 frende of god the whiche can gouerne well his ton-
 ge/ and suche is begynnynge of all holynes of lyfe
 And for to shewe that the holy goost apperyd in se-
 blaunce of tongys vpon the appostles the whiche
 ben and were the pyllers and the foundars of holy
 churche after Ihesu cryste and the swete vyrgyn his
 moder in the wyng in lyke wyle that yf the holy
 goost gouerne not the tonge/ with payne may it be
 but that it be the instrument of the deuyl/ embra-
 cyd with the fyre of helle/ as wytnesse the saynt Ja-
 mes in his canon/ who so hath not the begynnynge
 of good lyfe/ That is well and holely to vse with
 his tonge may not haue good meane/ that is to vn-
 derstonde the grace of god for to come vnto the ho-
 ly ende the whiche is the glorie of paradyle/ wher-
 fore sayth well holy scripture that he the whiche
 sweareth often shall be fulfyllid with iniquyte and
 that fynally the punycyon of god shall come vpo
 hym. Some doctours of our tyme seynge p multy-
 tude of those the whiche were often in theyr comē
 langages without prouffyte and necessyte/ and mo-
 re ouer consyderynge theyr estates/ theyr scyences/
 and theyr degrees as ben many people of the chur-
 che/ as well regulers as seculers and some doctours

in de regulis man-
 doctor hoc clau au-
 gustino doctorum
 maximo mortale
 iudicatur cu de in-
 certitudinis gicib
 at mortali per de-
 crimini se ipsum
 mittit. hec ille.

Querit doctor sup
 tilis i plogo vtrū
 cognitio sup natu-
 ralis sit sufficiens i
 sacrascriptura tra-
 dita & arguit q nō
 mita sūt de quib
 nō cognoscitur cer

The fourth

*Et in dinaliter: Sicut
Scriptura vtrū sit
peccata velut quon-
iam cognicio ē ne-
cessaria ad salutē.
Responsio. dicit
orig. q. nulla scien-
tia oīs explicauit.
sed illa ex qua pnt
sufficiēter elici. ad
quorū expōnē vti-
lis fuit labor doc-
torū.*

*Et si obiciatur q
cū supponitur doc-
torū doctrina ad
hūmilitatē dūbia
vtrū sit mortalia.
Responsio nō ē du-
bia via salutis qz a
talib' tūq' a piculo
sū debz hō cauere
ne si exponat pari-
culo incidat i peccatū.
qđ si noluerit cre-
re salutē s; si curā
do exponat se illi pi-
culo vbi forte de ge-*

in dynnyte/ in lawes Cyuiles/ and in decretis. Als
so noble people aduocates/ and other in dyuers esta-
tes/ amonge whome there ben many the whiche ha-
ue grete tokenes to fere and to loue god/ haue ma-
de grete admyracyn in this mater/ and haue fere
to gyue sentence that suche people ben all in þ way
of perdyce/ for theyr abusynge to swere in dayn
and without dyscrecyon/ but the honoure sauid of
werkes pyteous/ lesse admyracyn in that ought to
be made that in the sentence of blyssed Ihesu cryst
irreuocall the whiche is suche. Multi sunt vocati/
pauci vero electi. Math. xx. ca. And is as moche to
saye/ many of the people ben called / & ryght fewe
there are that ben saued/ or in another maner and
vnto oure purpose/ many there ben that ben bap-
tyled/ and the whiche sholde neuer swere in dayne
and ryght fewe there are that it wyl kepe / Also it
is a comen sentence/ and a conclusyon certayne þ
as of tymes and as many / as in the mater of the
fayth/ or of good maners these doctours holden dy-
uers oppynyons/ of the whiche the one is certayne
and sure to holde/ for to kepe hym from synne and
that the other oppynyon conteyneth in hym doubte
hogely where that it is synne. a man is holden in
suche case vpon payne of mortall synne to holde þ
party certayne/ and to leue the doubtfuls / for it is
he dysposeth hym vnto the peryll of mortall synne
and by the consequent dyspyseth his saluacyon. /
Now is it so that some hath wylled to saye that to
swere in dayne as it is to swere in comen langage
the chynge the whiche is not necessary nor prouff-
table it is not but denyall synne. These other doc-

four/and grete nombre layen the contrary. That
is to vnderstande to swere without dyscrecyon and
for chynge of no prouffyte / it is the transgressyon
of the comaundement of god / & by the consequent
mortall synne / after the forme the which hath ben
before put and declared / Of the whiche oppynyons
the one is ryght sure and ryght certayne / that is to
eschewe suche swerynge / in holdynge the doctryne
of oure sauoure and redemptour. Ihesu cryste put
in the gospel there where it is sayd that oure ma-
ner of speche is harde / or not / without other maner
of swerynge / yf there be no necessitye. The other
oppynyon the whiche sayth yf suche maner of swer-
yng in comen langage that the whiche is true I
put that it were not prouffitable / or necessitye it is
but denyall synne / it is hogely doubtous. Specially
after as Ihesu cryste vnto vs hath declared in
this mater his holy wyl as it is sayd By the whi-
che to do the contrary indifferently it concludeth
in it selfe the dyspyllynge of god and of his consy-
ence / and for as moche after the sentence of the doc-
tours to holde suche oppynyon / and it to vyle / it is
for to synne mortally / And yet for the more certay-
ne to shewe that suche maner of swerynge vpon co-
men langage by custome and without necessitye / it
is a thynge ryght peryllous and reprobable.

nece actus & peccat
mortale. et pecca-
bit mortali. et in
periculo exponetur
huc scilicet.

¶ Here foloweth certayne conclusyons in latyn ex-
tractes of doctours & wrytynges of grete & solepne
doctours in holy theologie.

Secūdum preceptum nos ordinat ad reuerenciam
veritatis summe ideo non debemus

The fourth

Alexander de hal.
in tercio:

Bonauent. i. tercio

Idem ubi su-
pra. Idem.

Nicolaus de lyra
Matheo. capitulo

Idē ibidem.

Franciscus de ma-
ronisi tractatu de
preceptis.

Scūthomasi tra-
ctatu de preptis.

Hec guillerim^o du-
randi. xxxiii.

Radulphus arde-
tis. xiii. li. ca. xi.

Ricard^o de media
villa d. xliiii. iii.

Idē ricardis.

line causa iurare.

Jurare si fiet reuerenter est ad oculū dei / si irreue-
renter est ad opositum.

Jurare sine causa et vtilitate est porcio irreuerēcie
veritatis diuine.

Juracio nominis dei ubi nulla est necessitas vel
vtilitas / valde est irreprehensibilis.

Juramentum incautum quod fit sine causa vel ne-
cessitate importat irreuerenciam diuini nominis.

Non solum iuramentum mendax sed etiam quod
fit sine necessitate et vtilitate est in secundo precep-
to inhibitum.

Jurare sine causa est nomen dei in vanū assumere
& disponit hominē ad conceptū dei.

Non est iurandum de falso nec de inutili et non
etiam nisi de iusticia et veritate.

In iuramentum debet esse discreta deliberacio vt
non iuretur verum nisi pro necessitate vel vtilitate

Ex irreuerencia nascitur iurandi consuetudo que
peccatum est iugens et mortale et non solū vnum
sed multiplex.

Consensus interpretauimus est quando quis negli-
get reprimere aliquod inductum est mortale.

Contempus dei sine peccato mortali esse nō potest.

By these thynges signified in these conclu-
sions and auctorities as well of holy scryp-
ture as by doctours before sayd alleged appereth cle-
rely that all those the whiche haue suche curlyd cus-
tome to sweare for nothyng and without necessitye
And wyl not labour to correcte theym / dysplesa
god and theyr saluacyon / and by the consequent

partt:

synnen mortally/and me seemeth also/as Impossy-
ble to beleue that the persone the whiche is in mors-
tall synne may leue the euyl custome to swere with-
out cause and necessity/for the deuyl of hell y why
the tormenteth spyrtyually suche maner of people
he aydeth the more easely from theyr members/for
euen in lyke wyse as a man putteth a bytte of a byp-
dell in the mouth and vpon the tonge of a greafe
stronge and terryble hois/by the meane of the whi-
che a chyld lytell of aege and in myght hym toz-
neth and retorneth and holdeth stedfaste. In lyke
wyse doth the deuyl in puttynge curlyd custome to
swere and of falle langage in the tonges of those
that he possedeth/by the whiche he them ledeyth and
byngeth agayne from synne to syne all at his wyl
by suche maner y thre is no doctryne excused nor
puplaunce humayne y whiche may or can stoppe
and refrayne suche tonges so enflamed and gouer-
ned by the spyrte of deuyl/that they doo not the
operacyon of hym the whiche them gouerneth/as
is to lye/to backbyte/to forswere hym/to moche/
and all other maner of folysh and abhomynable
langages/of whome proceden other ylls innume-
rable. In lyke wyse as it appereth by y thyrde cha-
pytre of the canon of saynt James/and this is as
at this tyme as vnto the synne to swere/and to for-
swere folyshely/the whiche thyng weyed and ad-
uysed a man hym may well confesse.

¶ Here foloweth of the .ix. comaundement.

*Omnino eni natu-
ra bestiaru & volu-
cru serpentu & cete-
roru domat a natu-
ra humana lingua
aut nullu hoies do-
mare potest. ia. iii.
capitulum.*

*Si eds frena fore
mittim⁹ ad pscie-
du nobis oes cor-
pusilloz circuleri-
m⁹. ia. iii. capitulu
Itē aug. super illud
pi. immisiones p
angelos malos di-
cit in malis potest
diabolus sicut ho
i petore suo nisi p
hibeatur a superio-
re.*

The fourth

Capl'm .xxiii
c

Over these thynges spoken in the .ix. commaundement the synner ought to take hede vnto the poyntes the whiche folowen. That is to knowe yf he hath despyred by consentynge and delyberacyon to accomplishe the synne of lechery / or yf he haue despyred in carnall thoughtes / and for to vnderstonde and well to Iuge of suche wylls whan it is mortall synne / or alonely venyall / The whyche thyng is ryght harde / it behoueth fyrste to vnderstonde thre thynges the whiche ben in vs differences / The fyrst is sensualityte the whiche is none other thyng but the .v. wyttes of nature with theyr operacyons / as is the lyght / the taste / the heyrnge / the smellynge / and the touchynge / In these fyue thynges we and these bestes ben comen / The secōde thyng the whiche is in vs is the lawe porcyon of reason the whiche is a lyght of knowlege of our operacyons and dyscrecyon naturall of thynges sensybles in the whiche we surmount these bestes. / The thyrde thyng is the souerayn porcyon of reason the whiche is a lyght by þ which we haue dysposycyon to vnderstonde these thynges spyrytuall / dyuine / and eternall / the whiche porcyon may be anormed of the noble vertu of the fapth catholyque and enformed of the trouth of the commaundementes of god / and than she may and ought to haue domynacyon and rule as well the sensualityte / as the lawe porcyon of reason and all theyr operacyons / or yf there be defaute / or necligence of the deuyll of hell allyed of the sensualityte / and of the mondaynte of this present lyfe putteth in oftymes the concupyscence carnall and temporall by þ wyndowes

parte.

of the soules the whiche ben the fyue wyttes of nature before sayd / to the ende that the lawe porcyon of reason there taketh pleasure dysordenate / be it in drynke or meete / or melodye of soundys / or in towchynge / or other pleasures sensualles / and that the induceth the hygher porcyon to gyue consente in the pleasure dysordenate is dyspleasaunce vnto god after the foune that cho dayes / Eve presented vnto Adam the beaute of the apple / and the sweetnes of the taste / vnto the whiche thyng he condescended and consented agayne the comaundement of god by the whiche all humayne lygnage was damned / yf god by his mercy infynyte hadde not remedied . By Eve a man sholde vnderstonde as well the sensualyte / as the lawe fraple porcyon of reason / and by Adam the souerayne porcyon & this is the foundacyon to vnderstonde whan these synes & whiche be comytted alonely in the wyll ben mortall or denyall for in the only pleasure of the sensualyte / he may not haue mortall synne / But yf the pleasure of the thyng descended / as is lechery theste or propre vengeaunce cometh tyll vnto the lawe porcyon of reason and in that dopnge arested and abyedeth in hym therein delytynge before that souerayne reason may or ought to haue suffyciente aduertyssement / it is denyall synne comenly / But yf souerayne reason is notably neglygente to repressue and agayn laye suche pleasure dysordenate / by the whiche neglygence and defaute / the reason inwarde abyedeth and delyteth in the sayd dysordenaunce / how be it that the accomplisshynge of the dede

The fourth

hym dyspleaseth/and it agayne sayth/that is that mortall synne after the comen sentēce of doctours for hye porcyon of reason is in blame/for as moche as she hath not ben inough dyligent to repressure and to put out the peryllous pleasure the whiche was comen into the inwarde reason/ & suche negligence may be named consentynghly by interpretacyon / Bonaventure sayth in this mater that many suche thoughtes to be alonely venyall synne The whiche hath ben well Juded they ben mortall synnes / wherfore in suche doubt a man hym ought delygently to examen and hym to confesse/ as of mortall synne. for in all cases of consyence/ the whiche ben doubtful/ a man is bounde to chele the moost sure partye. Also it is to be noted that only wyl fully determyned and dysposed to accomplishe ony mortall synne/ is mortall synne / & of suche condycyon/ as hadde be the the synne/ yf that it hadde ben accomplished by werke. As for an example/ yf ony hadde wyl to haue company carnall of a vyrgyn he comytteyth the synne of defloracyon/ yf with ony of his kynred/ it is incest/ yf with ony releygious/ it is sacrilege/ and so vnto the synne of thefte and of other commaundementes But in that vnto suche dyfference that the synne the whiche abydeyth alonely in the wyl is not punysshed / of the payne canon / or Exyle as sholde be the wyl with the dede / An example only wyl to bete a clerke/ or to slee hym agayne the ordre of charyte suffyrceth not for to renne in the sentence of excomunyacyon/ or for to be reserved vnto þ pope

or vnto the bysshop / and therfore a symple curate
 hym may assoyle / and so of other case. Also it is to
 be notyd that yf ony persone hath wyl to accom-
 plysh the mortall synne / suche wyl may be interrept
 and deuyled in many maners . fyrste by wyl con-
 traryous as is true contricion and dyspleaser to
 haue hadde suche wyl / and after suche contricion
 of ne we retornech vnto that cursyd wyl of synne.
 And than they ben two mortall synnes / in almo-
 che that suche wyl drawe backe in the maner spo-
 ken . Secondly she may be interrupte by dyuerse
 thoughtes / and occupacions woldly / as for to sle-
 pe / to drynke / or to ete / or for to speke with other per-
 sones / by suche wyle that as many tymes & often
 the temptacyon retornech vnto the mynde the wyl
 is dysposed to accomplysh the synne / and than af-
 ter some doctours / they ben as many of mortall sy-
 nes / as the sayd wyl hath ben interrupted of tymes
 Other wyl saye that it is but one mortall synne /
 of as moche the more greuous / as it hath ben by lo-
 ge tyme contynued / and therfore the longe abydy-
 ge / and frequentacyon / of suche temptacyon ought
 to be confessed / and dysclofed after that it is possy-
 ble / vnto the fraple of the mynde humayne / by su-
 che maner that the confessor dyscrete may vnder-
 stonde the multytude / or the greuousnes of suche
 synne / for ellys the confessyon sholde not be suffys-
 eyent / for that that a man is bounde to tell all his
 synnes as vnto the nombre . Also yf suche cursyd
 wyl were applyed agayne many persones / agayn
 one / & after vnto another / they sholde be as many
 synnes mortalles as they sholde be of persones but

The fourth

yf suche wyll be applyed vnto many persones by one oonely operacyon that sholde not be but one synne as to the operacyon of the wyll, but it shold be many as vnto oblygacyon of payne and vnto þe defourmyte of synne, as for example. Some harlot seeth .vi. wyemen, of the whiche the one is in wydohode, the other in maryage, the other a byrgyn, & so in other dyuers degrees, and that he hath hadde a wyll and consentynge to desyre to haue theyr company carnall / vnto the regarde of one that sholde be auowtry / and vnto the other defloracion and so of other dyuers degrees. And a man ought to vnderstonde these thynges spoken of curlyd wyll, as well of the concupyscence carnall defended in the ix. comaundementes as of the concupyscence of concuetyse defended in the .x.

¶ Here foloweth of the .x. comaundement.

Capl'm. .xxv.

Ouer these thynges spoken in the .x. comaundement it is to be notyd that oonely wyll to stele is theste and mortall synne, and of that espyce and maner as yf the dede had ben accomplyshed in lyke wyse as hath ben sayd of the wyll of the concupyscence carnall in the ix. comaundement. Also more ouer it is to be noted that he the whiche endamageth his neyghboure in a lytell thyng be it in byrnyng or in sellynge, or ellys he hym wolde endamage gladly of a more gretter thyng yf he myght

he spinneth mortally / for god lobeth more pryncpally vnto the wyll than vnto the werke outwarde and vnto that is vnhappy sholde well take hede the whiche ouer sellen theyr marchaundysse in lytell pryce for as moche that they may not nor sholde not ouersell in more greter pryce of the whiche thyng to do they haue well the wyll & whiche is dampnable and also mortall synne. By these thynges before sayd clerely appereth that it is a ryght hardde thyng to Juge well of wylls humayns: And with moche grete payne it suffyseth the moost gretest clerke of the worlde well to Juge deserue and weye his owne wylls / in the whiche more ouer may a man knowe the presumpcyon of those the whiche Juge lyghely of the consyence of theyr neyghbours. The whiche suffyse not to Juge wel them selfe alonely and none other. And therfore it is necessary vnto every creature erthely the whiche yet is witholden in the derkenesses of this lyfe to dyspose hymselfe by humylyte mekenes and prayers agayne the lyght and clerenes without ende / the whiche illumyneth and adretheth every creature the whiche ben in this worlde create / so as it appertayneth and as a man it shall deserue and wyne well and merytoriously. That is to saye the blyssed Ihesus vnto whome by honour and glory of this worlde and rewarde vs for our labour in the eternall blyss Amen.

Manū ē cor hoīs
et inſtrūbile qđ cog
noſc; illū et. Ego
dñs ſcrutās corda
et probans renes qđ
do vniūſq; iurta
vīa ſua. hic. xvii.

Erāt lux vera qđ il
lumīat oēm hoīem
vniūſq; in hūc mō
dū. io. i. ca.

The fourth

There foloweth how fastynge ought to be made
and whan and of whome.

HOW as moche as oftentimes a man is en-
ioyned in penaunce for to do almesdede / fa-
styng / and prayer / And that of almesdede it hath
ben treatyd in the thyrde partye of this boke / reste
we as now to see some thyng / and in fewe wordes
of fastynge . As vnto the fyrste it is to be noted þ
some may be bounde to faste other by cōmaunde-
mente generall of holy chirche / or by penaunce en-
ioyned / or for as moche that he hath bowed to fast
As vnto the fastynges of the chirche it is to vnder-
stonde that the .xl. dayes the foure Tymberes that is
to vnderstonde the wensdaye / the frydaye / and þ
saterdaye nexte after Whysontyde / and those af-
ter the exaltacyon of the holy crosse in the moneth
of Septembre / and those after saynt Luce in de-
cembre / and those after allh wensdaye / Also the
mondaye / the tuesdaye and the wensdaye befo-
re the Assencion / the vigiles of þ apostles / excepte
saynt Jamis / saynt Phelip / and saynt Iohn the
Euangelyste . Also the vigiles of Crystenmas / of
Whysontyde / of the Assumpcyon of oure lady / of
saynt Iohn Baptyst / of saynt Laurence / and of
All halowen ben fasted of the cōmaundement of þ
chirche / how be it the fast of the thre dayes of roga-
cyons is not proprely cōmaunded yf it were not for
the generall custome of the regyon / but it is þ cōu-
seyll & admonycyon of good deuocyon . The custo-
me generall to faste in euery regyon or byshoprys
che byndeth them the whiche than enhabyte in it

Bona est opo cu le
iunio & elemosina
magis q̄ thesauros
agri cōdere q̄m ele-
mosina amozte li-
berat & ip̄a ē q̄ pur-
gat peccata & facit
et inuenire vitā et-
nā. the. xii. ca.

De cōse. di. v. qus
drageſima. d. xxi. vi
Statuimus.

Extra de observa-
tione ieiunior cōſi-
liū. i. ca. applicari

parte:

yf they haue not excusacyon lesfull / for the law of
tyght polycyt intendeth not to bynde any persone
the whiche hath excusacyon resonable to faste all
the lent / or other fastyngte dayes / as ben wymen w
chylde / or noursythes / labourers / the whiche traua
len gretely / poore people & whiche haue not wherof
to take suffyciently theyr refeccon / olde people / &
people that haue the goutte / yonge people vnder y
yeres of .xii. lyke people / and pylgrymes the whi
che haue necessitye to spede and delygent theyr way
how be it yonge pople & whiche ben of .x. or of .xii.
or of .xv. yeres after theyr compleccyon sholde of
good congrupte faste more or lesse after as they sh
de by the couilcyl of theyr confessours of theyr go
de inspyracyons. Also many poore people and la
bourers enforce them to faste / & in so doyng they
may purchase grete meryte / notwithstanding & p
they be not bounde after the requyre of comaunde
ment / euery other persone the whiche without ex
cusacyon resonable trespasseth vnto his wetyngte.
and by consenpt the fastyngte the whiche ben of
comaundement of the chirche or of good custome
approuyd mortall synne mortally nor may not be
excused of one onely daye in gyuyngte an hundreth
thousande crownes for to redeme the layd faste.
A nother thyngte it is of a faste put in penaunce / or
that a man hath it by dowe / for he vnto whome it
shall appertayne it may chaunge / or dyspence. also
I put that a woman maryed may leue by the com
maundement of her husbände the fastes that she
hath by dowe before that she was his wyfe / how be
it she may not by suche commaundement without
hh 6

The fourth

other excusacion breke the fastes of the chyrche but
that the synne / Also it is to be notyd that, whan
Crysmas day cometh on the frydaye a man may
ete fleshe / excepte those þ which haue the frydaye
by dowe / or by penaunce . These other the whiche
wollen the abstepe without Jugynge theyr neygh
bours they do not yll . Also to ete spyces or confec
tures / to drynke wyne / or ale / or other drynkes be
fore dyner / or after is no brekyng of the faste / yf
it be not done in fraudynge the faste / that is to vn
derstonde that a man taketh suche thynges not for
necessyte of choirste / or of debylte of stomake / but
for to kepe hym from hūger / or in takynge þ sayd
thynges in quantyte excessyuelly. Also to ete fleshe
on the saterdaye it may be done without synne yf
it were the custome of the countree . Also the bps /
shop dycelayn may and ought to dyspence wth
lyke people to ete fleshe in the lente / or the frydaye
and on other fastynge dayes / and in lyke wyle w
the people in tyme of necessyte / and of grete famp
ne / for necessyte is not subiecte vnto the lawes / for
to absteyn on þ frydaye to ete fleshe it is good coun
seyll and a thyng to prayse but not comaundemēt
To faste the aduent or not the custome of the coun
tree ought to be obserued. The houre of dyner the
ryght is thre houres after the myddaye / but þ custo
me obtayneth at the myddaye / seruauntes may af
ter theyr offyces taste the meetes one after they ha
ue broken theyr faste to bere some messes / and af
terwarde make an ende of theyr dyner wout fracs
cion of theyr faste. To holde lōge table excessyuelly
for to passe the tyme / to the ende that þ faste be not

Extra de obserua
tione ieiunior. cap
Constitutio.

to moche costable to bere / it is fraude of the inten-
tyon of the statute of holy chirche / And here may
he haue suche excus that it is the brekyng of þ fast
Also one dronken body on the daye of fastyng is
neth somtyme more greuouly than he hadde done
in brekyng his faste simply wout makynge him
selfe dronken / to ete many tymes on the fastyng
daye he breketh his faste / it is also agreuance of sy-
ne more or lesse of almoche that a man eteth many
tymes.

Legem frangit q in
fraude legis aliqd
facit.

¶ Heret foloweth the seconde poynt the whiche is
of prayer.

As vnto the seconde poynt the whiche is of
prayer that is to vnderstonde that euery cre-
ture resonable the whiche hath age and dyscrecyon
competent is bounde by the ryght of nature to ma-
ke prayer vnto god his creatour / for prayer as vnto
that purpose is to lyfte vp his herte vnto god in re-
knowlegynge hym his creatour / mayster / & lord
In requyryng hym prouyde for of thynges necessa-
ry vnto this present lyfe / and ayde agayne all oure
aduersaries / and of dyuers temptacions the why
the cometh on all partes to the ende that by þ mea-
ne of his ayde and of his blyssed grace we may co-
me vnto his blyssed royaume. Nature vnto vs sayth
that we sholde seche the thyng without the whiche
we may not be as is the ayde of god / The whiche
ayde is not vnto vs duely regnoure of Iustyce nor
we haue not wherof we may it suffyciently bye /
by þ whiche we muste & sholde abyde in þ necessitye

Capitulum xxi

The fourth

*Opportet sc̃p ora-
re & nūq̃ deficere.
luce x. viii.
Vñe āte te oē desi-
deriū meū. p. xxx.
vii. vbi glosa.
Nūq̃ de sūt oī are
qui nūq̃ desunt a-
mare.*

to demaunde that ayde humbly and deuoutly by
prayers and orylons and therfore in all places and
at all houres the ayde of god vnto vs is necessarie.
for other wyle we may not endure / or vnto oure ad-
uersaries resyste. So vnto vs of necessitye euer mo-
re to praye in lyke wyle as sayth Ihesu cryste in þ
gospell. That is to vnderstonde that after orylon
vocall / or mentall made in place and in tyme after
good congruete / holdeth vs euermore in the loue
and fere of god / & holely occupied / and in so doyn-
ge we praye god without cessynge / for the good des-
yre of the herte is before god an hyghe clamoure.
Also saynt Austen declareth that we may not nor
we sholde not come to god yf he called vs not / and
we may not come yf he ayde vs not / and we deser-
ue not to be ayded but onely by deuoute prayers / &
therfore at the begynnynge of the seven houres ca-
nonicales we requyre þ ayde of god / whan we saye
deus in adiutorium.

To haue pacyence in suffrynge grete aduersytees.
To haue vycorpe of trybulacyons & temptacyons.
To put oute these euill thoughtes & affeccyons.
To holde thynne espyrte in holy and prouffitable
medytacyon.

To know the begylynges & temptacyons of the
deuyl.

To bere the labour Joyously vnto the whiche god
the calleth.

The to conferme and make stronge to do the wyl
of thy creature.

To leue the estate of synne & to purchase vertues.

part:

To come vnto holy contemplacyon/and thou too
come with god.

To haue Joye and sweetnes spyrtyuall in god.

To be famplyer with angelles/and hatefull vnto
deuyles.

fynally to haue the royalme of paradyse.

Also more ouer it is to be noted that some may
be holden & boude to prayer vocall/or for by cau-
se of his offyce/as ben people of the churche/or for
penaunce intoynd / or for as moche that he hath
auowed suche prayer/or for suche ordenaunce gene-
rall of holy churche/by the whiche the people is bou-
de to here the dyuyne seruyce on the sondayes and
grete solemnyte/yt they haue not excusacyon le-
full/and vnto them it suffyleth not for to acquyte
and for to seche meryte before god to be in the chur-
che/and to here alonely with the reeres corporalles
the offyce of þ masse/but they sholde lyfte vp theyr
hertes vnto god in lyke wyse as the preeste the whi-
che vnto them representeth Ihesu cryste them com-
maūdeþ sayenge (Sursum corda) That is to say
haue your hertes vpwarde/that is to knowe the vn-
derstondyng and the wyll towarde god/and ther-
fore answereth the clergye as well for them as for
the people (habemus ad dñm) That is to saye we
haue our hertes with god/and suche thyng that
is to vnderstonde to haue his herte/his vnderston-
dyng/and his wyll towarde god is a ryall and ve-
rytable prayer after as sayth a doctour named Da-
mascene & vnto þ purpose sayth Bonauenture þ

Dezle. d. i. Missas
diebus lecturis
totas audire speci-
ali ordine scriptum
ita ut in hunc modum
sacerdotis egredi
populus sumat
quod fecerit ab ep-
publice et ad dñm
est excommunicat.
Dofascet metis
i deū. her damas.

The fourth

**Extra de cele. mil
lry. Dolentes. hic.
habet de pte. d. v.
Hic verbis tñt
copie oia d. & de.**

he hereth truly the masse and none other the whiche
the wylth that that he hereth the wordes he hym co
uerfeth by deuocyon / and by the vnderstandynge to
consyder the mystery of the blessed passyon / by the
whiche it is to be noted that he the whiche is bound
de to make oyrson vocall by vowe / by penaunce or
other wyse and wyttyngly durynge that oyrson he
is occupped in other werkes or thoughtes / lettyn
ges / or contraryous vnto the layd oyrson synneth
moche greuouly and is not acquyte / another thyn
ge it is whan suche thoughtes and occupacions / co
men agayn the wyl / and þ a man doth his payn
to put them oute after the fragylte humayne / &
vnto this artycle I holde those despyrouly take hed
the whiche ben bounde vnto the houres canonpales
for the holy chirche comaundeth in the vertue of
holy obedyence that they ben layd deuouly and attē
tyuely / for god taketh more of pleaser and of loue
in the deuocyon of the herte / than he dothe in the
voyce and modulacyon of the mouth . Also oyrson
made with thre condycyons / that is to vnderstande
prouffytably / faythfully / and with perseueraunce
is euer more fynally exalted of our lord . prouffy
tably þis to demaunde the thynge þ is vnto the glo
rye of god / & vnto the saluacyon of the soule . fayth
fully that is whan he the whiche maketh the oyrson
hath true fayth / hope / and charyte toward god w
perseueraunce / whan the prayer / the affectyon and
good lyfe / and good operacyon perseueren / and if
it is that þ our lord sayth in the gospels / are / seche
and knoeke / are by prayer / seche by affectyon / and
knoeke by good operacyon / for all those that soo

**Et ego dico vobis
petite & habetis vo
bis dente & lucie
trispulante & a pief
vobis. Petitis et
non accipitis eo q
male petatis. is.**

parte.

done I hall reoryue that/that they wolde. many ma-
ken prayers oblacions/ pylgrymages/ proceſſions
the whiche god exalteth not be it for hym ſelfe or
for other/ for they haue not the condycions before
ſayd. As vnto the regarde of goodes and proſpery-
tes temporall the whiche many demaūden and re-
quyren in theyr prayers/ happeneth oftymes that
god them graunteth vnto grete and horryble ſyn-
ners/ and in hydynge it vnto his frendes the which
ben in the eſtate of grace/ ſo as it appereth of ſc̄ur-
lyd ryche man vnto whome Abraham answered
after the deſch. Remembre the that god the rewar-
de of thy goodes as thou haſte done in ſ other worl-
de/ And therfore ſayth Job. that oftymes that the
uys & people of euylly lyfe haue abouūdance of goodes
of this worlde/ for god graūteſh oftymes ſ goddes
worldly vnto thoſe agayne whome he is wroth/ &
gyueth aduerſytes and trybulacions vnto thoſe
the whiche that he holdeth in his loue/ In lyke wyſe
as he ſayth by ſaynt Joh̄ in his appocalypſe./
Theſe holy ſcriptures vnto vs declaren in many
places ryght playnly what condycions and circū-
ſtaūces true prayer ought to haue/ amonge ſ whiche
there are ſhyrtly ſpecyallyen of the whiche agayn
the ſoune of this treatyſe folowen the auctorytes/
lyne by lyne after theyr ordie with the freſſhe.

The fyrſt condycion of prayers is that the ouſ-
ght to be made in true ſayth.

Miserere mei deus quoniam in te conſydit anima
mea.

Secondely with grete hope without doubte. Jacobi

De pell. d. lili. cap.
Laudum de d. di-
uine aliquid boni
non egisset in i. p. lili.
seculo remunerat-
ionem receperit. ne-
quid abraham et di-
ceret receperit bo-
na in vita tua. Abū-
dant tabernacula p. de-
ni. iob. xii. Itē. ps.
Ecce ipse p. d. res
habundantes in i. lili.
obtinuit diuitias
psal. lxxii.

Deus oratione
gat p. p. i. lili. q. c. c.
dit alius q. bus me-
rito curatus. xvi. q.
I. Reuerenti. q. s. a.
lia p. mittitur his
q. decimas soluit
habet aut in p. d.

The fourth

*Extra de cele. mil.
san. Dolentes. hic.
habes de. pte. d. v.
Hic verbis tñt
corde oia d. e de.*

he hereth truly the masse and none other the whiche
the with that that he hereth the wordes he hym co-
uerth by deuocyon / and by the vnderstondynge to
consyder the mystery of the blessed passyon / by the
whiche it is to be noted that he the whiche is bounde
de to make oryson vocall by vowe / by penaunce or
other wyse and wyttyngly durynge that oryson he
is occupied in other werkis or thoughtes / lettyn-
ges / or contraryous vnto the sayd oryson synneth
moche greuouly and is not acquyte / another thyn-
ge it is whan suche thoughtes and occupacyons / co-
men agayne the wyll / and y a man doth his payn
to put them oute after the fragyltye humayne / &
vnto this artycle sholde those despyrouly take hede
the whiche ben bounde vnto the houres canonyales
for the holy churche comaundeth in the vertue of
holy obedyence that they ben sayd deuouly and attē-
tyuely / for god taketh more of pleser and of loue
in the deuocyon of the herte / than he dothe in the
voyce and modulacyon of the mouth . Also oryson
made with thre condycions / that is to vnderstonde
prouffably / saythfully / and with perseueraunce
is euer more fynally exalted of our lorde . prouff-
tably his is to demaunde the thynge y is vnto the glo-
rye of god / & vnto the saluacyon of the soule . sayth-
fully that is whan he the whiche maketh the oryson
hath true sayth / hope / and charyte towarde god w
perseueraunce / whan the prayer / the affectyon and
good lyfe / and good operacyon perseueren / and if
it is that our lorde sayth in the gospel / aye / seche
and knoeke / aye by prayer / seche by affectyon / and
knoeke by good operacyon / for all those that soo-

*Et ego dico vobis
petite et dabo vobis
hic dente et iuuenie-
tispuitate et a pte
vobis. Petitis et
non accipitis eo q
male petatis. ia.*

parte.

doneſhall receyue that/that they wolde. many ma-
 hen prayers oblacyons/pylgrymages/proceſſyons
 the whiche god exalteth not be it for hym ſelfe or
 for other/for they haue not the condycyons before
 layd. As vnto the regarde of goodes and proſperry
 tea ſtemporall the whiche many demaūden and re-
 quyen in theyr prayers/happeneth of tymes that
 god them graunteth vnto grete and horryble ſyn-
 ners/and in hydynge it vnto his frendes the which
 ben in the eſtate of grace/ſo as it appereth of ſ cur-
 ſyd ryche man vnto whome Abraham answered
 after the deſch. Remembre the that god the rewar-
 de of thy goodes as thou haſte done in ſ other worl-
 de/And therfore ſayth Job. that of tymes that the
 uys & people of euyl lyfe haue abouidance of goodes
 of this worlde/for god graūterh of tymes ſ goodes
 worldly vnto thole agayne whome he is wroth/ &
 gyueth aduerſytes and trybulacyons vnto thole
 the whiche that he holdeth in his loue. In lyke wy-
 le as he ſayth by ſaynt Johā in his appocalypſe./
 Theſe holy ſcriptures vnto vs declaren in many
 places ryght playnly what condycyons and circū-
 ſtaūces true prayer ought to haue/amonge ſ whis
 che there are thyrty ſpecialles of the whiche agaī
 the forme of this treaſyſe folowen the auctorytes/
 lyne by lyne after theyr ordie with the frenſhe.

¶ The fyrſt condycyon of prayers is that the ouſ-
 ght to be made in true ſayth.

Miserere mei deus quoniam in te confidit anima
 mea.

Secondely with grete hope without doubte. Jacobi

De peſſ. d. iiii. cap.
 Laudum dē ſi dī
 neville aliqd bonū
 nō egilſſet dī i. ſi
 ſeculo remunerā-
 cōez recepilſſet. ne
 quāq̄ abrahā ei dī-
 ceret recepilſſis bo-
 na i vita tua Abū-
 dāt tabernula ſuo
 nū .iob. xii. Jte. ps
 Ecce ipſi pctōres
 & habūdātes i ſcī
 obtinuerūt iurcias
 pſal. lxxii.

Deus oꝛātibꝫ ne-
 gat ꝑꝑiciuſ q̄ cōe-
 dit aliis q̄bus me-
 rito cūctus. xvi. q.
 .i. Reuertimī. epā.
 līa ꝑmittitꝫ his
 q̄ decimas ſoluūt
 licet ſint in pctō.

The fourth

Litius exaudt &
deo ocohumiliantis
& decē milia con-
tēptis. aug.

Postulet in fide nil helicans. de hoc. xxiij. q. ii. ff. ii.
Thyrde ly praye ought to be made with humylyte
Ecclē. xxv.

Orazio humiliantis se nubes penetrabit:
fourthly with dyscrecyon without the whiche she
is not vnto god pleasaunt.

Mathei. xx. Nescitis quid potatis. Et ia. iiii. petitis
et non accipitis eo q̄ male potatis.

fyfthly more of the herte than of þ mouth in mul-
typlyenge. i. reg. i.

Anna loquebatur in corde suo et vox penitus non
audiebatur.

Syxtly w̄ reuerēce in humylyte & in fere. luce. xviii
Publicanus non audebat leuare oculos suos ad ce-
lum.

Seuenchly she ought to be made secreete and in pla-
ce priue. Mathei. vi.

Tu autē cum oraueris intra cubiculū tuū et clau-
so ostio ora patrem.

Eyghthly in poornes of herte & of cōscyence. ps.

Iniquitatē mēā aspexit i corde meo nō exaudiet dñs.

Nynethly w̄ terys at þ lost spirytuall & cordyal.

Audui oracionē tuā vidi lacrimas tuas. et idē. tho.

Tenchly w̄ attēcyon vnto the whiche a man spe-
keth and that demaūderh. ps. Intēde voci oras

cōnis mee: & rex meus de⁹ me⁹ ic. ergo et tu attēde:

Enleuenchly w̄ grete feruour of spyrite. hie. xlviii

Maledictus q̄ facit opus dei neglygenter.

Tweluchly she ought to be accompanied w̄ gode
and holy werkes. Tho. xii. bona ē oracio cū ieiunio

Et Mathei. v. Beati misericordes. Thyrtench

ly w̄ perseueraūce/as from daye to daye/frō good

unto better. Actum. apostoli erant perseverantes cum mulieribus et maria matrem eius.

By these thynges before sayd appereth the necessitye the noblesse and the prouffyte of the true oryson for as sayth Iohn Crisostum we shall speke and may speke with god by holy oryson as oftymes as we wyl in marchaundysynge and in askynge all the thynges the whiche unto vs be necessarpe and prouffitable and in this sayth I requyre the mercy of the blyssed swete Ihesus as well for me as for necessyte with all pure moder holy churche that it hym please vs to pardon and vs to reforme and to brynge in the true obseruaunce of his blyssed commaundementes and of his holy grace and benedycyon by the merytes of oure lady his gloriuous moder and of all other blyssed sayntes oure poore soules yllumyne to þe ende that fynally we may come unto his blyssed fruccyon amen.

There foloweth a ryght prouffitable applicacyon of the arte of a phelecyan with the practyse þe whiche the phelecyan spirytual ought to holde with the interrogacyons that a man ought to make vnto hym the whiche is in the artycle of deth.

As for to seche and conserue the lyfe & helth corporall many studyen ryght despyroulye as well the theorique as the practyser of the arte of phelpke by more greter reason of as moche as the soule is more noble than the body and the lyfe of glorie more dygne than tēporall every true crysten man sholde studye in the science by the whiche he

Capitulum xxvi.

The fourth

Inuisibilis enim
dei a creatura mū
di p ea q̄ facta sūt i
tellecta cōspiciun-
tur. rom. i. ca. /

may purchāse and conserue in his soule the lyfe of
grace without the whiche a man may not come vn
to lyfe eternall / And therfore to the ende that we
may know and eschewe synne the whiche is the syn
nes of the soule and the cause of deeth eternall for
loweth brefe recolleccyon of the arte of physyke spy
rytuall founded in the twelue rules of the scyence
of physyke corporall / for in lyke wyse as vs techereth
the ryght gloruous apostle saynt Paul by þ̄ meane
manduccyon of thynges corporalles & sensybles
a man may come vnto the contemplacyon of spy
rytualles / And therfore vnto vs hath gyuen the
swete Jhesu cryste the true sanfarytyn and physy
cians of our soules / the physyke of his holy sacra
mentes vnder the forme of thynges corporall in fe
re who answereth / as well of the syknes as of the
medecyne / and also as of the syke body . for for al
moche that for the occasyon of the fyrst synne was
the etyng of the apple the whiche was a thyng
corporall . Jhesu cryste vnto vs hath gyuen his pre
cious body / and his ryght holy blood vnder the for
me and semblaunce of brede / and of wyne / and so
of baptyſme and of other sacramentes in lyke wy
se as well agayne the metyng of synne orygenall
as of other / As vnto the regarde of the physycian
it is Jhesu cryste the whiche is god and a man togy
ders / and the syke body that is a man and woman
in body materyall / and spyrytuall / by the whiche
of good ryght appereth that by the physyke corpo
rall a man may treate and gyue to vnderstonde þ̄
spyrytuall.

parte.

The fyrste rule of a physycyan is that he ougth to vnderstonde what helth is / & what syknes is. Whelchs he may not enduce the one and put out the other. In lyke wyle ought the physycyan an spyrituall. That is to vnderstonde the confelour to know what synne is / the whiche is the sykenes of the soule / and what it is to be in the estate of the grace of god the whiche is the helth of that soule: wherfore it is to be noted that helth corporall is good dyspolycyon the whiche cometh of an armonny and consyderacyon of the foure humours. that is to vnderstonde of the blode / of the coler / of the fleume / and of the malancoly / for whan all these foure kepe his degre wout excedynge or haunynge rule after þe cōplexyon of þe supposauit there is helth corporall / & by the contrary excess / or defaute / or tribulacyon in þe one / or in many of þe sayd humours causeth syknes applycacyon / In lyke wyle whan the foure pryncypall passyons of the soule. That is to vnderstonde / Ire / concupyscence / fere / & heynnes ben duely ordeyned & amodered / than the soule is well dysposed & in helth spyrituall. But by þe contrary whan they ben dysordenate / and troubled there is syknes / & playnly to vnderstonde this matter / that is to know þe whan the passyon of Ire / is vnto þe regarde of thynges þe whiche we may loner from þe loue of þe creatour whan our concupyscence & desyre is to þe regarde of þe goodes of glory / fere is vnto þe regarde of dāpnacyon / & heynnes is vnto the regarde of synnes the whiche we haue commyt Than the soule is well dysposed and in helth spyrituall / And thanne by the contrary whan that

Quatuor sunt hu-
mores sanguis fleu-
ma coleta melan-
colia.

Quatuor passio-
nes Ira concupis-
cia timor tristitia.

The fourth

these foure passyons ben dysordenate/ and vnto þe regarde of thynges erthely the soule falleth in languore and in to excessyue syknes.

The seconde rule of a phesycyan is that he ought to enquire the causes of helth and of syknesles/ for euery thyng produceth bryngeth forth and noursseth his effecte/ By the whiche it is to be notyd that whan the foure qualytes/ that is to vnderstonde/ hete / colde / drye and moystour ben in certayne and in good poicyon vnto the regarde and suppost: Than they causen armonye & helth In lyke wyse the excess or diminucyon or perturbacyon the one agayne þe other/ causen syknes/ applycacyon/ In lyke wyse is it vnto the soule. By hete vnto vs is sygnifyed loue the whiche may be well ordeyned agayne god/ or dysordynate agayne those thynges erthely/ and than it causeth in þe soule helth or syknes/ more or lesse after the ordenaunce/ or dysordenaunce. By colde is sygnifyed fere the whiche may be worldely/ humayne / scruple/ & dyccous/ and than that causeth syknes spyrytuall or it may be helth/ and fylpale and the begynnynge of true sappyence and the causeth helth/ by drynes is sygnifyed heynes the whiche may be dysordynate in moche and in lytell/ as is to be to moche he up of aduersytes worldly/ and lytell of the offence and dyshonour of god/ moystnes sygnifyeth delectes and pleaser without the whiche soule resonable may not lyue/ yf they ben worldly & carnall they causen syknes/ yf they ben in god and in thynges spyrytuall they causen helth spyrytuall.

quatuor qualitates
calor rigiditas
ariditas humiditas

Quia recidit ignis
et non videtur sol
ps. lvi.

Crepidane sit et
more ubi non erat
timor. ps. lli.

Iniciis sapientior
dñi. ps. cx.

parte:

The thyrde rule of a physycyan is that by
thynge contraryous he sholde chafe thother
as yf the syknes be hote/ he ought to gyue a medy
cynne colde/ yf it be by cause of coldenes/ he oughte
to gyue medycynne of hete/ and soo of other causes
applicacyon. In lyke wyse in the physyke spyry
tuall/ for in lyke wyse as Ihesu cryste techech/ and
the whiche saynt Gregoipe declarech/ agayne le
chery a man sholde put to abstynasce/ in drynke
and in meete/ in þ dlynge/ in takynge hede/ agayn
couetyse/ almeledde/ agayne Ire/ and furour/ pa
cyence/ heynes / agayne pryde humylyte / The
whiche maner to remedy ought to be vnderstonde
whan there is no cause lustycyent wherfore reso
nably a man sholde other wyse do.

The fourth rule of the physycyan is to con
serue the helth recoveryd the whiche thynge
is done in foure maners. The fyrste in the dlyn
ge of good meetes. Secondly in takynge of good
drynke. Thyrde in eschewynge drynke excessyf
nosfaul. fourthly in holdynge hym in good apre
In lyke wyse is it vnto the dede spyrytuall. fyrste
in herynge good doctrynes and predycacyons. Se
condly to desyre alwayes to do better & to be more
worth. Thyrde in occuppence hym in holy ope
racyons/ for ellis at longe goynge a man may not
eschewe these euylles. fourthly in perseuerynge in
good werkes/ for without perseuerasce in good ly
fe a man may neuer come to the hye or rewarde.

Grego. sicut i arte
medicis calida fri
gidis frigida cali
discutatur ita dno
ne extraria oppo
it medicas petis
b t lubzicis gntici
a tenacib largita
te irachdis mltie
tudine elatis pre
ciperet humilitate

Non in solo panno
vinit hō s; i ol ver
bo qd procedit de
ore dei. denf. viii.
vmas. iiii. Qui ge
nerauerit in fine
hic salu' erit. mat.
.s. Quid picipis
obsta sero medici
na paratur. Cum
male p lūgas rui
luere moras. A mi
tare p ethiopapel
lem suū i pardus
varietates suas ed
bos poterit obfusa
cere cū dū dū dū
mali. hīero. xiii. c.

The fourth

The fyfth rule of the phylsycyan is dyligēce for to remedye at the begynnynge of synnes. for with more grete payne is the thorne arched of as moche as she putteth her rote the more in depnes/applycacyon / a lyke thyng it is of synne whoso hym wpll plante in the soule / be it Ire/enuy/pryde/lechery or other synne/for who y wpll respyte at the begynnynge he therto may come easely/but who that it deffereth by longe tyme w grete payne he therto cometh / And therfore sayth well holy scrypture that he hath the blessinge of god the whiche casteth his lytelnes and pongth nou rysshed/and it chaseth agayne the stone/by these ly tell yonge and newly borne ben sygnifyed thele euyl thoughtes and moeuynges of synne the why che ben casten agayne the stone/whanne a man requyeth the ayde of Ihesu cryste the whiche is named the true stone/for as moche as he is the foundacyon of the holy fayth catholyque and of all holy chyrche.

*Fundamentū aliud
nemo pot ponere
super illud qd pos-
itū ē iohannes xps. i. co
31. iiii.*

The fyrste rule of a phylsycyan is þ he ought to know the tokenes of the synnes the whiche ben foure. The fyrste whan the persone hath losse all apetyte. The seconde whan he cteeth and forth with he it auoydeth by þ waye that he hath it receyued. The thyrde whan he appetyteth not but thynges the whiche vnto hym be contraryous. applycacyon/A lyke thyng it is vnto the dede of the soule whan she enioyneth not to receyue good doctryne/it is the fyrste token of his synnes or whan she herkeneth gladly euoweth but nothyng she re-

*Nota quattuor si-
gna infirmitatis.*

teyneth / that is as vnto the seconde / or whan she re
teyneth and retayneth but she putteth nothyng in
werke by good dygestyon þ is as vnto the thyrde
as euill token / or whan she desyret not but thyn
ges worldly / and erthly and without mesure / as by
symony or blury.

The seuenth rule of a phelycpan is to know
the tokenes of helth the whiche ben four &
contrary vnto the four tokenes of syknes before
sald . applicacyon . whan the soule appetyteth to
here good doctryne and putteth payne to retayne /
and to put it in werke by good lyfe / and escheue
euill langage and folyshe cōpanyes. Than she is
nourysshed with remembraunce by holy medytacy
ons those thynges the whiche vnto her may prouf
fyte / and by that she encreaseh and fortyfyeth in
euery benediccion.

The .viii. rule of a phelycpan þ is to auoyde
payne and heynnes vnto the pacient in gy
uyng good medycyne . Example grete abstynen
ce and dyete for to hele feuers with porcyon of her
bes bytter to perce and cleue in dyuers maners bot
ches swellynge / and apostumes / to gyue pylls or
triacle made of venym / and of poysons / and of bit
ter thynges / for to auoyde these euill humours / for
to breke bones / synewes / daynes in membres euill
sette & crokyd / for to brynge them agayne & the re
mytte in theyr ryght poynt / & so of many other me
decines . applicaciō . so is it in medicine spiritual for

*Erit ipse cum sanā
doctrinā non sūst
nebūt . i . thim . iiii .
Ad ip̄s credūt et i
the tēptaciōis rece
dūt . luce . viii .
Dicūt et nō faciūt
mathei . xxi . c .
Quatuor signa sa
nitatis .
Qui ex des ē ver
ba dei audit . io .
viii . c .*

*Bene in montib⁹
sūt medicinales se
cūdum aristo .*

The fourth

Who that suffreth the brennyng of curlyd concu-
pyſſence carnall he ought to make dyete/who that
hath botche and ſwellynge of pryde/ought to con-
ſyder the humyltye of the kyng of glorie/his lyfe
and his paſſyon and humble hymſelfe / he that is
in Ire/or in enuy the ſpyacie of bytter compaſſyon
vnto hym is neceſſary and hym behoueth to make
fraccyon of the hardenes of his herte. Alſo as he
hath one membre crokyd & dyſordoned from his
place in requyrynge pardon and in humblynge hym
towardes thoſe that he myght offende/and by ſuche
wyle he hym ſhall redreſſe and ſhall lyue wth his
neyghbour.

*Cumbe niſem ad
vos fr̄s veni nō i
ſublimitate ſermo-
nis aut ſapie. i. cor. i.
et ſedtur i. c. iii.
Cū p̄m̄is i xpo
lac vobis potū de-
di nō eſcā mīdā ei
poteratis itellige-
re ſi nec nūc qd̄m
potēſtis adhuc enī
carnalis eſtis. &c.*

The .ix. rule is lytell/and lytell and by ſucceſ-
ſyon of tyme he ſholde gyue medycynes pur-
gatyues/for nature may not werke ſodeynly/and
therfore to gyue medycyne without dyſpoſycyon is
aduventure to leſe all / applycacyon. This forme
ought the phyſycyan ſprrytual to kepe /for at the
begynnyng of the reduccyon of the ſpyke body that
is to vnderſtonde of the ſpinner he ought not to en-
ioyne thynges of hys perfeccyon or ſtronge/or hard
de reſtytucyons/or ſodeyne/but ought hym to redu-
ce from lytell vnto more greater/for to come vnto
correccyon and amendement/ And ſuche doctryne
holdeth and techech ſaynt Paul /the true medycy-
ne ſprrytual as it appereth by his wyſtynges.

The .x. rule is to haue good knowlege to pur-
ge the body of his euyl humours/for of al

part:

moche as they abounde they couerten the good mee-
tes in to them selfe/ wherfore it is to vnderstande
that in four maners he may make purgacyon of
euill humours/ for somtyme he doeth it byneth/ &
another tyme by the mouth/ another tyme by bles-
dyng/ or by sechynge and by force of fyre. apply-
cacyon/ lyke chynge is it in the dede of the soule/ for
his purgacyon is made byneth whan the synner co-
sydereth the grete and horryble paynes of helle the
whiche ben made redy vnto synners/ somtyme it is
made by the opper parte by a cōsideracon that he
leleth the blyssed royaume of paradys/ by the whi-
che the synner is moeued to make an entyere and
partyt confellion/ somtyme it is made by almes
dede in puttyng out from hym of his goodes and
of his substaūce/ another tyme by the sechynge and
by the fyre of trybulacyon taken and endured in
good pacyence.

The .xi. rule of a physycyan is to knowe the
tokenes of deth to the ende that he may de-
noūce as well vnto the pacyence as vnto his fren-
des that they puruayen of the surplus for than the
physycyan is at the ende of his knowlege & may ne-
uer brynge agayne helth/ wherfore it is to be noted
that in a lyke body there may be foure tokenes of
deth corporall. The fyrste is whan he felyth not
his lykenes / for thenne nature is to moche lowe.
The seconde whan he hath no shame that a man
seeth all his membres / for shame is the token of

*Dare elemosinā &
oīa mūda sūt vob.
lu. xi. Purgabit fil-
ios leui & cōflabit
eos quāsi aurū &
quāsi argentū. ma-
lachie. ii. v. v.*

The fourth

good dyspolicyon in blode of persone resonable
the whiche dyspolicyon is than dystroyed. The
thyrde whan he knoweth no more those persones
the whiche other tynes he knewe / for that is a
token that the brayne and the pryncypall organes
ben lately dede / or excessyvely troubled. The .iiii.
is whan he is in fransye / for thenne not alonely
the brayne but with that the herte is in torment. /
applicacyon. In lyke wyse may a man haue foure
tokenes of the deeth sperrytuall of the soule / And
of the conscience of the synner. The fyrste whan
the synner knoweth not his gyfte and his synne / it
is a token eydent that of suche synnes he may not
escape but that he go vnto the deeth eternall / The
seconde whanne he hath no shame to synne openly
The thyrde is whanne his affectyon is in suche wy-
se dysordynate and applyed vnto yll that he hath
no knowlege of his dede nor of his peryll of his sou-
le & dampnacyon. The fourth whan the sensua-
lyte ruleth so in hym that he hath no reason nor
strength for to resyste vnto the passions of Ire / of
enuy / of wrath / of lechery / or other þ whiche vpon
hym cometh. By these foure tokenes a man may
knowe that the lyke body sperrytuallly is dysposed
vnto the deeth of helle.

*Amplius laus me
dñe ab iudice tñ
sa pctā meo mōda
me et qm iudicat
meā ego cognosco
ps. i. Iudiciū salutis
est agnitio propo-
nitatis. ch.*

The .xii. rule of the physycyan is to knowe
the tokenes of lyfe and of helth / for to de-
nouce it vnto the pacyent to the ende that if hym
may enioye and recomforte in his sperryte the whiche

the thyng helpech moche vnto the helth corporall
 By the whiche it is to be noted that the tokenes for
 to moue recover helth ben foure. The fyrste whā
 the syknes is mynysshed and that nature is streng-
 thed thole ben tweyne tokenes of helth. The thyr-
 de whan the mater of the syknes begynneth to dys-
 geste. The fourth whan by ony maner of euacua-
 cyon a man puttech out humours and maters the
 whiche caulen the syknes. applicacyon. These
 foure tokenes to recover helth sperrytuall bē shewed
 sperrytuallly. fyrste whan the persone restrayneth
 and represseth his passions. The seconde whan
 he hym enforseth to purchasse vertues and good
 habytacyons for to resyste. The thyrde whanne
 reason argueth and comprehendeth the inconue-
 nyens þ whiche may folowe to obey vnto his pas-
 syons sensualles. By the whiche he requyreth þ
 ayde of god & of his blyssed sayntes for to resyste
 agayne them. The fourth whan he fleeth vnto
 his power the occasyons of synne as from the pla-
 ce from the tyme from the persones & loo of other
 thynges the whiche hym may enduce vnto synne.
 By these thynges before sayd appereth in bryefe the
 applicacyon of medycyne sperrytuall vnto the me-
 dycyne corporall and who answereth of the one vnto
 the other who so well doth vnto his prouffte
 helth muste he haue eternall amen.

¶ Here foloweth some bryefe interrogacyons that
 a man may make to every good crysten man that
 a man seeth labourynge in the artycle of deeth. / or

The fourth

the whiche yf he can or may and fyrste ought for to do.

A Crysten man/or crysten woman byleue you stedfastly all þe artycles of the fayth. That is to vnderstonde in god the fader þe whiche is creatour of heuen and of the erth/and of all other thynges vlypble and inuylpble: Also in Ihesu cryste his sone the whiche for vs hath be conceived and borne of the vyrgyn Mary. The whiche for vs to seche and to agayne bye hath soo moche suffred of payne/and fynally the deth ryght cruell / and the thyrde daye arosc/and the whiche is styed into heuen / and shall come agayne to Juge the quykke & the deed for to yelde vnto euery creatour that/that he hath deserued. Byleue you that by the grace of the holy goost the holy chirche is sustayned & nourysshed and the holy sacramentes ordened and that after our descesse we all shall arylse. The answer is yes. Be not ye well Ioyfull to dye in the crysten fayth/and in the vnyte and obedyence of our moder the holy chirche / The answer is yes. Confesse ye to haue so poorely lyued that you haue not deserued ony meryte of goodnes/ & þe better I holde haue lyued than ye haue done / The answer is yes/ Knowlege ye that ye haue offended your god/your creatur ryght often and ryght greuouly / The answer is yes. Haue not you sorowe and dyspleaser of all the synnes that ye haue done and of the goodes

Denes

parte.

that ye haue leste to do / of the gyftes and of the
graces of god the whiche ye haue not well vied an
swere yes / haue not ye good purpose and wyll you
to amende yf god you graunt to come vnto helth.
answere yes / pardon you not with good herte for
the loue of god all them that you haue offended an
swere yes / requyre not you also & demaunde ryghte
humbly pardon and mercy generally of all those þ
ye haue offended / answer yes / Expleue you well þ
for you our lord wold dye / and that otherwyle
than by his blessed passion ye may not be saued /
answer yes / Of this and of other innumerable
graces that he vnto you hath done and vnto all the
worlde yelde ye not hym graces and mercy w hert
as moche as ye maye / yf the persone may speke w
very fayth and good consyence with herte alone
ly / or w herte and with mouth togyders these thyn
ges before sayd / and answer in lyke wyle as it is
sayd / and in suche estate desleaceth / it is a ryght gre
te token of saluacyon . Than the persone the whi
che in suche wyle is dysposed all holely hym ought
to recomaunde and to comytte vnto the blessed pas
sion of our lord in puttynge therto his hope / and
not in other meryt or good dede and thereon ought
he to thynke continually in as moche that the sylz
nes he may endure and bere / for by that ben sur
moüted and beten downe the dyuerse temptacyōs
of the deuyl of helle / And than a man ought by
twene god the fader & the greuousnes of þ gylte of
his synnes put & oppole the deth of his swete chylde
without otherwyle to pleade or aledge / and also for
the merytes that he ought to haue and that he hath

The fourth

not be ought to offre the merites of oure sauoure
Ihesu cryste the whiche ben infynite comen vnto
all those the whiche duely them are and reclayne
and thynke on hym / Or a man sholde calle vnto
his mynde the story of þ good chere how he knowle
ged his gylte and his synne and the swetnes & pyte
of our lord the whiche requyred god the fader for
the synne of those the whiche hym put and helde in
tormentes and in deales of dech by the whiche co
syderacyon he was inspyred to requyre the ayde of
Ihesu cryste sayenge (Memento mei dñe) That is
to saye lord haue pyte and mynde of me. The whi
che thyng ought he to saye vnto his power þ why
che laboureth in the extremetes of dech / and also
ought to saye his confyted / and after to make pro
testacyon that he wyll dye in the trouth of the holy
sayth catholyque / what so euer illusyon or freue
saye vnto hym come in the artycle of dech. And af
terwarde saye in manus tuas dñe comendo spiritus
tum meum &c.

¶ Here folowen .vi. aduysementes ryght prouffyta
ble for to enduce them that be lyuynge for to dye.

Capitulum xxix.

¶ Or as moche as in þ consistorye of the blyt
sed cryste is determyned irreuocably that
it vs behoueth all to dye and before god at þ houre
of dech vs represent all and that euery creatour in
pertyculer for to receyue Jugement and synall sen
tence of saluacyon or of dāpnacyon after at euery

of them hath deserved / it is souerayne wysdome
for hym to study to dye well. Than for to haue so
me knowlege of peryllous thynges þ which comen
vnto euery creatour at the houre of dech and for to
haue mater & extacyon vs to prepayre from daye
to daye so that contynually we approche vnto that
houre ryght doubfull. Here folowen fyr aduyseme
tes for to conceyue fere by the whiche we may dys
prayse this present worlde and for to prepayre vs
to departe surely from this present lyfe.

Quocūq; enī die
cōderitis de fructu
ligni scilicet boni &
mali morte morte
mini. gene. 3.

Statutūz hoībus
semel mori et post
hoc iudiciū. hebre.
17. 6.

The fyrste aduysement is that at the houre of
dech of euery creature is the ende of the worl
de and the grete Iugement as vnto regarde of the
sentence / and of thynges the whiche theder comen
and ben done vnto the case partyculer of the crea
ture resonable / for in þ estate in the whiche a man
is founde in that estate and houre a man is Iugyd
and sentence irreuocably vnto the whiche sentence
he may not resyste / lette or it dysfer / by scence / by
puplaūce / by loue / or by fauour. Alas popes / Em
perours / Kynges. Dukes / Erles / Barons / and all
other of what so euer premyence / or condycyon
be it a man or a woman / olde or yonge / all by the
condycyon egalle we be nowe acpted for to appere
vnto sūht and soo meruaylous Iugement / And
full fewe there are the whiche on it thynketh duely
The whiche thyng these worldely people shewen
derely by theyr lyfe that they holden and leden the
whiche is.

vbi te inuenio ibi te
iudicabo.

The fourth

*Ques morimur et
quasi aque delabi
mur in terra q nō
reuerſatur. iii. reg
xiii. capitulo.*

*Ducūt i bonis di-
es suos i pūto ad
in ferna deſcēdūt.
io. xxi. capitulo.*

*Hac aduerſus p
cutit pītōz ut mo-
riens obliuſcatur
ſui q dū vixeret et
oblitus ē dei. an.*

*Decenti milibus
hoibus quoz vita
extiterit mala vix
meretur ſaluari. v-
nus qd si vix iuſt?
ſaluabit impius i
peccatoz vbi pare
bunt.*

dampnable/ for the more parte of them ben begy-
led by the temptacyon of the deuyl the whiche the
maketh ymagen that they haue true repentaunce be-
fore that they ben presented vnto the Iugement of
god/ and vnto the houre of the deſth as it is ſayd/
wherfore they doubte not to concynewe theyr vayne
lyfe/ ſeculer & worldly/ and whan they comen vnto
the ende they fallen by Juſtice ſecrete and inſynpte
in to dyſpayre and by the conſequent with Judas
in eternall dampnacyon. By the whiche it is well
and truly ſayd/ of good lyfe good ende/ of euyl co-
meth neuer good. And vnto that purpoſe make
theſe theologypens ſuche queſtyon. That is to vnder-
ſtonde yf the perſone ſ whiche hath ledde euyl
lyfe tyll vnto the ſyknes / or vnto the tyme of the
deſth may come vnto good ende & haue ſaluacyon
The anſwere. After ſaynt Auſten it is not poſſyble
but that he the whiche hath ben of euyl lyfe may
haue a good ende/ but it is ryght harde for as ſayth
Eulebius in one of his epyſtles/ of an hundred. x. x.
perſones the whiche haue contynued an euyl lyfe
cometh there one vnto a good ende. And vnto that
purpoſe ſayth Richarde de media villa that the
penaunce is ſufficyent vnto ſaluacyon/ whan the
ſynner hath dyſpleaſer of his ſynne/ and in purpoſe
le neuer to conſent vnto mortall ſynne/ and of tyme
paſte maketh a true confeſſyon and an hole or in
purpoſe that to do in place and in tyme/ and that
vnto all theſe thynges before ſayd it is moued and
enduced pryncypally for the loue of god & not pryn-
cypally for fere to be dāpned or for other occaſyon
ſeuile or temporall/ or ellys the penaunce that a mā

doeth in the artycle of deeth suffyleth not to gete saluacyon/and for as moche that ryght fewe of those the whiche haue ben of euill lyfe haue the condycions before sayd at the houre of deeth it foloweth that of those the whiche dyfferre and taryen to do true penaunce tyll the bedde and at þe tyme of deeth full fewe there aren that be saued/for yf it be soo that they haue not wyll to loue god faythfully duringe the tyme that he vnto them gyuech so moch of his goodes and of his graces/as may be þe body and the soule/helch/prosperyte/of wytt of mynde of goodes erthly / & other thynges/how may they hym loue and reclayne with herte pyteous & fayth full whan he them shall holde in grete dystresse in the pylson of greuous syknes in takynge from the helch playes/dysportes/joyes/and gladnelles and all pleasures worldly In the whiche they haue put theyr hertes and theyr studie. This thyng is ryght harde for to ymagyn. That is to vnderstonde that than they loue god by true charyte the whiche prouen these doctours by many reasons/the fyrste is for the grete and horryble passyon of the syknes and of a fere scruple & hatrefull in þe whiche talleth than the cspyrte humayn the whiche hath not god with hym by grace whan there come suche necessity/as yf ony hadde the fote in the fyre/or in þe water sechynge he may not fynde his vnderstondynge Than for to reknowlege his synnes for the grete sorrowe that he suffreth/and by the consequence may not haue þe dyspleaser þe whiche is necessary before þe god pardoneth þe synner/& þe he gyuech his grace & therfore sayth well holy scripture as vnto such

lk 1-

*Die si pauci sunt
q saluatur. ipe aut
dixit ad illos Credite
dite itare p angu
sta porta. dico vo
bis qz multi que
rat itare & no po
tuerunt. lu. xii. c.
Ite. ps. vi. No e i
morte q memor sit
tui.*

The fourth

people they thynke not on god suffyciantly for to
 fynde grace whan the houre of dech cometh / for
 Justyce and reason requyren þ he the whiche hath
 no wyll to retorne vnto god by promyses / and by
 gyftes / by thretenynges & by increpacyons / þ god
 hath contynued towarde some by thyrty / or by fyf
 ty yeres / more or lesse / As ben predycacyōs / remors
 of consyence / prosperytes worldly / examples and
 Jugementes of god they ben comen as in theyr ty
 me as of the dech of those the whiche they knowen
 And parauenture them resemblen in estate and in
 maner of luyng & in other maners without nō
 brie vnto god called & be not in wyll to retorne dur
 yng & he hadde the tyme & the houre / by þ which
 god them suffreth Justly to fall into dampnacion
 eternall / for he seeth & knoweth in his scyence dyui
 ne & infynyte / þ where by .M. of dayes & of yeres /
 he thē tarpeth / yet euer more they abyden in their
 obstynacyon / & therfore not wylondyng þ whan
 the ende cometh & theyr necessity they them wolde
 cōfesse & amende it is to late for to abyde . Also as
 in all case comenly suche penaūce procedeth of fere
 scruple / as is þ fere pryncypally to be dāpned . and
 therfore sayth and byleueth saynt Jerome that of
 suche there aren ryght fewe saued / By the whiche
 it appereth clerely ynough þ he the whiche dyffer
 reth true parfyte penaūce tyll vnto þ tyme of dech
 he hym dyspolet vnto dāpnacyon / & doth agayn
 the admonicpon of þ holy goost . The seconde let
 tyng to do true penaūce whan the ende of the lyfe
 cometh it is an habytacyon of syne the whiche is
 in the soule of them the whiche haue longely con

**Qui fecit te sine te
 nō iustificabit te si
 ne te. au. Itē greg
 Justū vt q noluit
 penitere cū potuit
 cū voluerit sero sit**

**Paucos ex his cre
 do saluari qd in
 fine expectāt iusti
 ficari.**

**Ne tardes cōverti
 ad dñm nec diffe
 ras de die i die. ec
 cle. v.**

**Si mutare pōt e
 thiops pellē suā et
 qd varietates su
 as i vos poteritis
 bñfacere cū diceris
 tis malū. hie. xiii.**

tynued an euill lyfe. The whiche habytuacon is
 vnto them also as naturall. By the which it sholde
 be a ryght harde thyng for to breke/dystroye &
 put away whan it cometh vnto the ende & confu-
 macyon of the lyfe & there where the persone hath
 so lytell of tyme & so many of lettynges that to do.
 The thyrde lettyng is the temptacon of s^d deuyl
 the whiche tempteth the persone at the tyme of the
 dech more than euer. he hadde done in the dayes of
 his lyfe/ & the persone hym relyste not with tymes
 paste/ & in the tyme of his greate knowlege of his
 helth & s^d whiche hath not deseruyd so moch agayn
 god as s^d blyssed sayntes of paradysc to fynde ayde
 in s^d laste necessitye/ what may he do in suche shor-
 tenes of tyme/ and in suche oppresse of paynes & of
 tēptacions s^d whiche cometh on all partyes. The
 fourth lettyng is dyffaylynge of wytte humayne
 for in as moche s^d the synner hath put his herte &
 his vnderstondynge in thynges erthly & transyto-
 ryes the whiche faylen at nede ben they women/
 chyldren/ rycheesses/ delytes/ pleasures/ and other
 goodes of this lyfe they fallen in a confusyon of
 vnderstondynge/ and is in a dyspleaser of the Ju-
 gement of god. By the whiche he theym maketh
 to lese and to leue the thyng in the whiche they ha-
 ue put theyr loue/ and theyr pleasaunce/ and by su-
 che passyons/ as well in the vnderstondynge/ as in
 the wyll they forgotten god and theyr saluacyon /
 By the which god suffreth ryght Justly that they
 fallen and abyden amonge the handes of theyr en-
 (nemyes/ many

Hic aduertit
 rucit p^oct^o de mo-
 rīs obliuiscat sui
 aduincet obliu-
 est dei. augn.

The fourth

**Qui fecit testine te
nō iustificabit te si
ne te. au. Itē greg
Iustū vñ q̄ noluit
penitere cū potuit
cū voluerit sero sit**

**Paucos ex his cre
do saluari q̄ vñ in
fine expectāt iusti
ficari.**

**Ne tardescuerit
ad dñm nec disse
ras de die i die. ec
cle. v.**

**Si mutare pōt e
thiops pellē suā et
qd̄ varietates su
as i vos poteritis
bñfacere cū dixerit
tis malū. hie. xiii.**

people they thynke not on god suffyciantly for to
fynde grace whan the houre of deeth cometh / for
Iustyce and reason requyren þ he the whiche hath
no wyll to retorne vnto god by promesses / and by
gyftes / by thretenynges & by increpacyons / þ god
hath contynued towarde some by thyrty / or by fye
ty yerres / more or lesse / As ben predycacyōe / remors
of consyence / prosperytes worldly / examples and
Iugementes of god they ben comen as in theyr ty
me as of the deeth of those the whiche they knowen
And parauenture them resemblen in estate and in
maner of lyuynge & in other maners without nō
brie vnto god called & be not in wyll to retorne dur
yng & he hadde the tyme & the houre / by þ which
god them suffreth Justly to fall into dampnacion
eternall / for he seeth & knoweth in his scyence dyui
ne & infynyte / þ where by. **M.** of dayes & of yerres /
he thē taryeth / yet euer more they abyden in their
obstynacyon / & therfore not wistondyng þ whan
the ende cometh & theyr necessity they them wolde
cōfesse & amende it is to late for to abyde . Also as
in all case comenly luche penaūce procedeth of fere
seruple / as is þ fere pryncypally to be dāpned . and
therfore sayth and byleueth saynt Jerome that of
luche there aren ryght fewe saued / By the whiche
it appereth clerely ynough þ he the whiche dyffer
reth true partyce penaūce tyll vnto þ tyme of deeth
he hym dyspolety vnto dāpnacyon / & doth agayn
the admonicyon of þ holy goost . The seconde let
tyng to do true penaūce whan the ende of the lyfe
cometh it is an habytacyon of lye the whiche is
in the soule of them the whiche haue longely con

tynued an euill lyfe. The whiche habytuacon is
 vnto them also as naturall. By the whiche it sholde
 be a ryght harde thyng for to breke/dystrope &
 put away whan it cometh vnto the ende & confu-
 macyon of the lyfe & there where the persone hath
 so lytell of tyme & so many of lettynge that to do.
 The thyrde lettynge is the temptacon of þe euyl
 the whiche tempteth the persone at the tyme of the
 deeth more than euer. he hadde done in the dayes of
 his lyfe/ & the persone hym relyste not with tymes
 paste/ & in the tyme of his greate knowlege of his
 helth & þe whiche hath not deseruyd so moch agayn
 god as þe blyssed sayntes of paradys to fynde ayde
 in þe laste necessitye/ what may he do in suche shor-
 tenes of tyme/ and in suche oppresse of paynes & of
 tēptacyons þe whiche cometh on all partyes. The
 fourth lettynge is dyffaylunge of wyfte humayne
 for in as moche þe synner hath put his herte &
 his vnderstondynge in thynges erthly & transyto-
 ryes the whiche faylen at nede ben they women/
 chyldren/ rycheesses/ delytes/ pleasures/ and other
 goodes of this lyfe they fallen in a confusyon of
 vnderstondynge/ and is in a dyspleaser of the Ju-
 gement of god. By the whiche he theym maketh
 to lese and to leue the thyng in the whiche they ha-
 ue put theyr loue/ and theyr pleasaunce/ and by su-
 che passyons/ as well in the vnderstondynge/ as in
 the wyll they forgeten god and theyr saluacyon /
 By the whiche god suffreth ryght Justly that they
 fallen and abyden amonge the handes of theyr en-
 (nemyes/ many

Hic aduertit
 crucis pectus. de mo-
 ralis obliuiscit sed
 aduincit obliu-
 scit dei. ang.

The fourth

other greate and also as innumerable lestynge comen vnto synners at the houre of the deeth whan they haue ben of euill lyfe / And so appereth the trowth of the questyon . That is to vnderstonde yf the synner the whiche hath ledde an euill lyfe tyll vnto the tyme of his synnes mortall may come vnto saluacyon and this is as vnto the fyrste aduylement.

The seconde aduylement is of the mystrye of the two angelles of the creature the whiche holde ope That is to vnderstonde of the good and of the euill / for every persone the whiche hath good and resonable vnderstondynge oughte to be aduyled yf he hath a good angell / the whiche hath the offyce and comaundement of god hym to purg / illumyne and enduce to come vnto perfeccyon . And also hym to defende from the deuyll of helle . And to kepe hym from the houre of the creacyon of the soule tyll vnto the departynge from y body the whiche is the houre of deeth . And in lyke wyse he hath an euill spyryte for to tempte hym and enduce vnto all yll and fynally vnto dampnacyon yf he may / And a man ought to vnderstonde that as well the good angell as the euill haue greter knowlege naturall / than euer myght haue phylosopher / astronomer / or phylsophan / by the whiche it foloweth that they may know naturally y complexion the causes / and the greef of the synnes of the persone of whome they haue the charge / and the cure / That is to vnderstonde the good to enduce hym vnto saluacyon . And the cursyd vnto dyspayre

*Unusquisque ab ex-
ordibz vite sue habet
bonū angelū cūso-
dē et malū angelū
excitantē. Per ma-
gister sententiarū
pl. di. secundū.*

partes

and vnto eternall dampnacyon. And therefore whā
the good angell seeth/and knoweth the ende and
the houre of the deeth of such personē to be comen/
and knoweth not what shall be the sentence of the
Iugement of god/he sheweth and bryngeth this
mater with the blyssed and glorious archangell
saynt Michell vnto whome god hath gyuen offyce
to receyue the soules the whiche haue obeyed vnto
the good inspyracyons of the blyssed angelles and
than the sayd archangell gyueth and assygneeth cer
tayne nombre of the chyualry of paradyle vnto the
sayd angell for to dyscende and to come vnto þe Iu
gement of the lytell worlde. That is to vnderstode
of man and of woman the whiche of good ryght
is named and called the lytell worlde/for it is the cō
clusyon and cōsumacyon of all the grette worlde/ &
than the angell so nobly accompanied more or lesse
after þe dygnyte of þe offyce/or the prelacyon of the
personē þe whiche ought to be Iuged descendeth &
hym presenteth on the ryght syde. And in lyke wy
se the euyll spyryte þe whiche hath had þe offyce to
tempte that personē maketh grette vylgēce to fet
che vnto Lucyfer þe ende & the Iugement of þe perso
nē þe he hath tempted to be come / & hath not than
certayne knowlege yf he shall be saued or dāpned
for ony yll or spne þe he hym hath made to do. And
thā Lucyfer vnto hū gyueth cōpany of deuylls mo
re or lesse after þe vocacyon & the degre of þe personē
in lyke wyse as it is sayd of þe good angell. & than
þe deuyll so accompanied cometh & hym presenteth
on þe lefte syde of þe champpyon/be it man or womā
þe is bataylled & than cometh as well vnto þe body

kk iii

*Annis cōsumaci
onis vbi finē. ps.
cxviii. Constituit
principes super ois
eis inspicit d. m.*

The fourth

as vnto þe soule of suche persone so grete & so In-
compreuable batayle of displease / of sorowe / and of
fere / þe there is no tounge nor wyrtunge þe it may de-
clare & tell / for there was neuer soo holy a persone
þe by the waye of nature & of comen cours may be
assured of his case & what shall be the ende of his
Iugement. And therefore those þe which ben present
at suche departyng sholde praye with the company
of holy creatures the whiche ben presented for the
poore creature the whiche is in the moost grete ne-
cessyte & dystresse þe ener vnto hym may come in this
worlde / and hym they sholden recomforte & enduce
vnto hope in the wynges hym þe token of þe ryght p-
teous passyon of our blyssed sauoure & redemptour
Jhesu cryste the whiche is the consulyon of deuyl-
les of helle in namyng hym / or make to speke the
name of Jhesus / for tha it is no tyme to byng vnto
to theyr mynde dettes respycyons / or the grete ha-
tes and synnes / for that ought to haue be made be-
fore þe they were come vnto suche extremyte of pay-
nes & of displeases þe whiche shan them holden in al
partes. Also it is to be noted þe by pryncple syn-
gular god sheweth vnto some holy persones theyr go-
de & holy departyng before the houre of theyr deeth.
By þe which they be not more ferefull as it is sayd
But they ben in one peas and gladnes spyrituall
the whiche vnto them is nowe a begynnynge of glo-
rye / O very fader omnipotent what haue we this
houre and this batayll before our eyes of our vn-
derstandyng for to arme vs with myertes & with
vertues and for to dyspoise vs and to deserue agayn
the sayntes of paradys and synghulerly agayne þe

parte.

virgin Mary to more haue locours and ayde / for
tha shall prouffye nothyng golde / syluer / towne
nor castelles / offyces / dygnytes / ne premyences /
But of all suche thynges it shall behoue to yelde
acompte ryght strapely / as shall be sayd here after
warde.

The thyrd aduysment is that euery creatu
re ben they good or euyl shall se at þ houre
of the deeth the blyssed swete Ihesu cryste the which
is Iuge generall of the quiche and of the deed and
þyn they shall see in the forme and maner that he
was on good fryday whan he hongeloupon þ crosse
sagen vnto god the fader (Pater in manus tuas cō
mendo spiritum meum) Wherfore it is well to be
noted that the persone so approchyng vnto þ deeth
someth vnto suche passage that he leleth the vlage
of his fyue wyttes of nature all holly / for yf all the
bellys and bombardes of the worlde lowned in his
ere he them hereth not / and so of the syght and of
other wyttes vnto regarde of syght / of felynge / of
smellynge / and of tastynge / and than in that mo
ment þ the pates of the body. That is to vnderston
de the fyue wyttes ben closed / the pates of his sou
le yet beyng in his body ben open / for than the sou
le seeth all clerely the blyssed Ihesu cryste in the for
me and estate as it is layd before / Also she seeth
her holy angell with grete company of glorious
sprytes / And also seeth the deuyl and his compa
ny the whiche all abyden the sentence dyuine / be it

*Dedit ei iudicij
facere quia filius
hois est. Jo. v.*

*ubicūq; fuerit cor
pus illi gregabū
tur ⁊ adle. lu. xvii.*

*Sol obscurabit et
luna non dabit lu
mē suū ⁊ stelle ca
dēt de celo ⁊ virtu
tes celoy cōmone
būt ⁊ tūc aparebit
signū filii hois ī ce
lo ⁊ videbūt filii
hois ī nubib⁹ celi
cū virtute magna
⁊ maiestate sc. ma
thei. xxiii. capi.*

The fourth

of saluacyon or of dampnacyon and than the bo:
kes ben open / for the soule be it good / or euyl seyng
the blyssed Ihesu cryste the whiche is named truly
the boke of lyfe wyrteth within and without seeth
than clerely all þe proccesse of his lyfe / for neuer had
he thought in his lyfe but than therof than he ha
the clere knowlege of all togyders and of euery of
them in partyculer weren they good or euyl. And
in lyke wyse of delyres of wylls / and of wordes &
by a more greter reason of all his werkes ben they
good or yll and of the good dedes of the whiche a
man hath hadde oportunte to do and that a man
hath not done / and also in lyke wyse of the euyl. &
all these thynges shall be weyed and examyned by
the Juste balaunce of the Justyce dypyne. and than
many thynges the whiche semeth to be golde / syl
uer / precyous stones after the Jugement humayne
shall not be but donge / erth / and caryn. That is to
saye that many semen vnto þe worlde to be of gre
te deuocyon and of grete perfeccyon shall be than
knownen to be full of ypocresye and of abhomyne
cyon here cymmen to locours / þe ryght glorpyous vir
gyn mary and the holy sayntes of paradys / vnto
whome the perloner hath done honour and seruyce
in his lyfe / and also the good werkes and merytes
that a man hath purchased durynge that a man
hath hadde tyme and space. And those the whiche
haue not deseruyd to be ayded suffysen not to an
swere / or them to excule. O very god the whiche
sercheest and examynest the hertes / the synwes / þe
vaynes and the mouynges of the bones

parte.

of humayns. That is to saye the causes & reasons
and the intencionys / and these other circūstaunces
of dedes humayns / what shall he be that may thā
answere before thyn ryght holy face / before the ho
ly angelles / and before the deuylles. Also shall be
demaunded reason and a compte of all the tyme
of our lyfe and so tyll / vnto the shettynge of the
eye. And of all the goodes & whiche vnto vs hath
ben gyuen in our lyfe ben they gyftes of grace / of
nature / or of fortune / as we them haue vled be it
in prosperyte / or aduersyte. Alas more than a. M.
tymes alas / Alas what may than answer those
the whiche so folyshely and so daynly passen and
so lesen the tyme of mercy / and therfore at þ houre
of deeth the soule be it good or euill / shall see & know
we by the purglaunce dyvynne all the proces of hys
lyfe / for the booke of his consience vnto hym shall
be shewed so clerely that by the bouste / pyte / & mer
cy of god he is of the nombre of the saued / or that
by the Justyce dyvynne he ought to be Justly con
dampned and delyuered vnto the deuylles for his
defaute and ryght cursyd lyfe. And this is as vn
to the thyrde aduysment.

Qui glabiat the
mūdi se hie. cor. 1.

The fourth aduysment is of the sentence of
the Iuge / for than our lord shall appere so
terryble vnto them that haue not deserued saluacy
on that none vnderstandyge suffyleth it to ymage
And therfore sayth well saynt Austen that there is
no torment in the worlde that is so harde to endu
re as is to be presented before þ face of Ihesu cryste

Reprobī malent
omne tormētū susti
nere q̄ facies iudī
cis irati viderē. an.

The fourth

Vocatus est et natus
 tis venire extendi
 manu mea et non fu
 it et aspiceret despe
 xistis omne consiliu
 meum et increpationes
 meas neglexistis
 ego quoque in itinere
 vestro ridebo et subla
 nabo cum vobis quia ti
 mebam aduenerit
 cum irruerit reperta
 calamitas et in terri
 e^a et. p^rouerbiorum
 l. capit.

and hath deserued his Ire / & his maledyccyon / for
 he shall reproche vnto the cursyd / theyr synnes gre
 te & horryble geuyng vnto them clere knowlege of
 theyr vnkynndenes / and how they haue hym crucy
 fyd of newe / As done all those the whiche after þ
 baptem / after the sacrament of confessyon / & after
 the recepcyon of his ryght precyous sacramente in
 the whiche he gyueth his flesshe and his blode they
 ben returned vnto theyr synes from yere to yere / &
 without there makynge an ende . And vnto them
 he shall shewe clerely the mystere of his blyssed in
 carnacyon / and of his passyon / and the tyme / and
 how longe he them hath abyden vnto mercy / all þ
 whiche thynges they haue dysprayed in as moche
 that they haue not them vled vnto saluacyon . and
 therfore in that laste houre ryght Justly he theym
 dyspraysynge in gyuyng vpon them his sentence
 so terryble that the heuen and þ erth shall tremble
 That is to vnderstonde nature angelyke / and na
 ture humayne in sapenge vnto the soule dampned
 Depart thou forthwith / with thy body cursyd cre
 ature / and go thou vnto the fyre of helle and vnto
 the tormentes eternall / the whiche vnto the ben
 made redye / and the whiche thou hast Justly deser
 ued with the spyrytes dampned vnto temptacions
 of whome thou hast wylled to obeye / Than the
 soule accursyd is constrayned to departe from the
 body / and leyng that she is in the bonde and ma
 ledyccyon of god / and more ouer seeth the cruel best
 enraged / that is the deuyll of hell þ whiche is redy
 & in awaytynge her to receyue . Than fynably she
 her torneth and couertereth towarde her holy angell

Parte.

the whiche alwayes tyll vnto þ houre hath her de-
fended from þ euyl enemye in desyringe natural-
ly pet to haue socoure & defence. But the good an-
gell in approuynge þ ryght Iuste sentence of god
vnto hym sayth / So thou w the deuyl acturid by
the sentence of the blyssed Trynyte & of all the cōs-
pany of heuen / for thou haste not in tyme passed
wylled for to knowe thy creatour / & the scrupce þ to
the hath be done by his cōmaūdemēt in defendyn-
ge þ from the aduersytes & in procurynge the to re-
mors of cōscynce & inspyracōns to doo well / & to
leue synne / but þ mē haste refused / & therfore nowe
of good ryght god & euery holy creature þ oughte
well to refuse / and there with all þ to leue vnto tho-
se vnto whome thou haste obeyed and than þ poore
soule seynge that she hath not socours nor ayde in
heuen nor in erth / & that she may not flee nor auoy-
de the hande and pupsaunce of deuylles the which
ben present as thele slaughte men of helle for to
execute the sentence dypne maketh so grete a crye
spyrtyuall and maketh so grete sorowe and so gre-
te complaynt / as sayth the booke of angelles that
there is no torment in this worlde that a man or a
woman ne bereth more easely than to see the pyte-
ous departynge of the soule and of his holy angell
O pyteous hertes humayns why haue not you re-
garde in this mater that may haue remedye vnto
suche inconuenient / for yf a persone had done all
the synnes that euer were done / soo may she duryn-
ge the tyme of mercy doo penaunce and amende-
mente / By the whiche she may euade & escape þ

The fourth

Vocasti & te nuiſ-
 tis venire extendi
 manū meā & nō fu-
 it q̄ aspicerē deſpe-
 xiſtis om̄e cōſiliū
 meū & increpaciōes
 meas neglexiſtis
 ego quoq; iſteritu
 vſo ridebo & ſubi-
 nabo cū vobis q̄ ti-
 mebaſ aduenerit
 cū irruerit repēta
 calamitas et iſteri-
 ſ' &c. p̄uouerbiorū
 l. capl.

and hath deſerued his Ire/ & his maledyccyon/ for
 he ſhall reproche vnto the curſyd/ theyr ſynnes gre-
 te & horryble geuyng vnto them clere knowlege of
 theyr vnkynndenes/ and how they haue hym crucy-
 fyd of newe/ As done all thoſe the whiche after þ
 baptē/ after the ſacrament of confeſſyon/ & after
 the recepcyon of his ryght precyous ſacramente in
 the whiche he gyueth his fleſſhe and his blode they
 ben reſturned vnto theyr ſynes from yere to yere/ &
 without there makynge an ende. And vnto them
 he ſhall ſhewe clere the myſtepe of his blyſſed in-
 carnacyon/ and of his paſſyon/ and the tyme/ and
 how longe he them hath abyden vnto mercy/ all þ
 whiche thynges they haue dyſprayed in as moche
 that they haue not them vled vnto ſaluacyon. and
 therfore in that laſte houre ryght Juſtly he theym
 dyſprayſynge in grynge vpon them his ſentence
 ſo terryble that the heuen and þ erth ſhall tremble
 That is to vnderſtonde nature angelyke/ and na-
 ture humayne in ſapenge vnto the ſoule dampned
 Departe thou forthwith/ with thy body curſyd cre-
 ature/ and go thou vnto the fyre of helle and vnto
 the tormentes eternall / the whiche vnto the ben
 made redye/ and the whiche thou haſt Juſtly deſer-
 ued with the ſpyytes dampned vnto temptacyons
 of whome thou haſt wylled to obeye / Than the
 ſoule accuſyd is conſtrayned to departe from the
 body/ and leyng that ſhe is in the bonde and ma-
 ledyccyon of god/ and more ouer ſecth the cruel beſt
 enraged/ that is the deuyl of hell þ whiche is redy
 & in a waytynge her to receyue. Than ſynably ſhe
 her ſorneth and cōuerteth towarde her holy angell

Parte.

the whiche alwayes tyll vnto þ houre hath her de-
fended from þ euill enemye in desyringe natural-
ly yet to haue socoure & defence. But the good an-
gell in approuynge þ ryght Iuste sentence of god
vnto hym sayth / So thou w the deuill acturid by
the sentence of the blyssed Trynyte & of all the cōs-
pany of heuen / for thou haste not in tyme passed
wylled for to knowe thy creatour / & the seruyce þ to
the hath be done by his cōmaūdemēt in defendyn-
ge þ from the aduersytes & in procurynge the to re-
mois of cōscyence & inspyracōns to doo well / & to
leue synne / but þ mē haste refused / & therfore now
of good ryght god & euery holy creature þ oughte
well to refuse / and there with all þ to leue vnto tho-
se vnto whome thou haste obeyed and than þ poore
soule seynge that she hath not socours nor ayde in
heuen nor in erth / & that she may not flee nor auoy-
de the hande and puyssaunce of deuylles the which
ben present as thele slaughtre men of helle for to
execute the sentence dyuine maketh so grete a crye
spyrtyuall and maketh so grete sorowe and so gre-
te complaynt / as sayth the booke of angelles that
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woman ne breth more easely than to see the pyte-
ous departynge of the soule and of his holy angell
O pyteous hertes humayns why haue not you re-
garde in this mater that may haue remedye vnto
suche inconuenient / for yf a persone had done all
the synnes that euer were done / soo may she duryn-
ge the tyme of mercy doo penance and amende-
mente / By the whiche she may euade & escape þ

The fourth

sentence and maledycyon of god and to come vnto
to mercy & vnto saluacyon. Here foloweth the execu-
cyon that the deuylles of helle done in takynge the
possession and sealyne of the soule condemned the
whiche is a thyng piteous and also to meruayle. For
by wrytynge it can not be duely spoken nor recomp-
ted for than she taketh and receyuech for herpytage
eternall paynes of helle declared in the treatyse fo-
lowynge vnto whome it shall please also theym to
see. Alas well may she curse the houre of her crea-
cyon whan by his defaule he lefeth the royaume of
paradyle and falleth in to the furoure of god and
of his enemyes.

*Qui hoc morienti
apparuit ihs xps i
cruce pendens qd
nos puocat ad sup-
plicandu pnia et
malis apparet ad
magnu terrorem.
Hec lothari q post
ea fuit papa inoce-
cius tercius l. ii. c.
miseria edicis hu-
mane. Itē mgē ni-
colaus de lira luce-
rit. he. r. apo. ix. et
xii. in fine.
Absterget de oēs
lachrimas ab oculis
eorū iā nō erit am-
pli neq vllus do-
lor qm poa trāse-
rūt. apo. xxi. cap.*

The fyfth aduysment is vnto the regarde
of the soule the whiche hath deserued salua-
cyon for she beynge in the batayll of deeth as it hath
be sayd before. Incontynent that she seeth the blef-
sed swete Jhesu cryste in the forme and maner that
hath ben sayd. That is to vnderstonde in the esta-
te that he was in at the houre that his ryghte holy
soule was departed. She shall knowe clerely that
by the bofite and mercy of god and p meryte of his
passyon she is of the nombre of the saued and shall
see manifestly and openly the ylls that she hath
enaded and escaped and all the meanes. By the
whiche she shall come vnto suche ende / as it shall
be to haue byleue vnto good inspyracyns of his ho-
ly angell and to haue fere and loue god in keepyng
& accōplyshynge his holy cōmañdementes for elles
it had be impossyble for to come vnto a good ende

And the blyssed swete Ihesu cryste his god / his lo-
ue / his espouse hym shall comforte of paynes / of
sorowes / of the fere / and of the doubte and of the pe-
ryll from whome she came / and so shall be assured
of the deuyl the whiche than shall be all confused
sepynge and knowynge that he hath losse his praye
and that the holy persone / be it man or woman /
hym daynquysshed in deseruyng to haue the royal-
me and glorie of paradyle / The whiche he hath
losse by his pryde and defaute / none vnderstandyn-
ge ne may comprehend. No clerke worthely expre-
sse the Joye and exaltacion the whiche than cometh
vnto the soule the whiche hath deserued to be of the
nombrie and of the company of them that be chose
for she her seeth and knoweth the espouse of Ihesu
cryste / And by the consequent quene of paradyle
And therefore Ihesu cryste in callynge her / vnto her
sayeth ryght graciously come you with me myn es-
pouse . Also she her seeth so moche loued of Ihesu
cryste the whiche hath wylled to suffre deth and pas-
syon for her on the tre of the crosse / and in the ma-
ner in the whiche he appered than as yf he wolde
saye vnto the soule / Reknowlege ryght dere creatu-
re that by this passyon how moche I you desyre &
loue for no creature may not more strongly loue tha-
to wylle to dye wylfully for the lone of his frende .
Also she seeth the humanyte vnyed with the deyte
in the persone of his loue and of his espouse / by the
whiche she knoweth to be the daughter / yster and
loue of the kyng of glorie and honoured more
than nature angely que as vnto that . And therefore

Verborum mei pul
crantis aperit michi
fopozna amica
colida mea imacu
lata mea. c. l. v.

The fourth

Jhesu cryste in callinge yet agayne vnto her sayth
Come vnto me my syster and my doue / and than
the blyssed soule so departeth vnto the voyce of her
loue the which calleth so sweetely / she her departeth
and leueth her body and her representeth vnto hy
vnto his blyssed pleaser and commaundement / and
than all the angelles and sayntes of paradise re
ceyuen a newe iubylacyon in gnyng praysynges
and graces vnto the creature the whiche by his mer
cy hath gyuen suche ayde & comforte vnto his crea
ture that she is escaped vnto the deuyll of
helle / the worlde / and the flesht / and than the glo
ryous angelles ryght reuerently taken the dought
er of god the fader / and the loue of god the sone &
temple and habytacle of the blyssed holy goost and
her conduytest joyously in to the possession eter
nall of the royaume of paradise the whiche from
the begynnyng of the worlde vnto hym hath ben
prepayred promysed and gyuen. O heute saythful
and pteous and of the vertue of the sayth yllump
ned ymagyned / contemple / and elmeruayll the gre
te and incompreuable dyfference the whiche is at y
houre of deyth / bytwene the good soule and the euyl
for in lyke wyse as the deyth is the pate of parady
se vnto the good soule . Also is it the pate of helle
vnto the euyl / Come with me blyssed of god my fa
der . And by the contrary he sayth vnto euyl / Go
thou vnto the deuyll acurysd and seperat from all
the blyssed crypste . And euen in lyke wyse as the
se holy angelles taken accompanen and comfort
the good soule of Joye inestimable . In semblable

Wyle by the contrary the deuylles taken/and deu
nouren the soule of the dampned in gnyngs vnto
her fere dysleale/and tormentes without ende and
without releuyng / And this difference appereth
more playnly vnto hym that wyl rede and consy
der the treatyse of the paynes of hellic/and of þe
yes of paradys.

The fyrste aduysment is of the estate of pur
gatorie/of the whiche every man ought to
knowe/that it is one parte of hell & the place
of ryght meruaylous payne / for fyrste the soules
the whiche be in that torment ben boldyd & taryed
to see the ensence dyuine/the whiche vnto them is
nowraunt incompreuable/Also they ben in affliction
of fyre and of tormentes moche sharpe/or of other
paynes after the Iugement dyuine. Wherof sayth
saynt Bernarde in his wytynges/that the payne
of purgatorie of one daye surmounteth the payne þe
whiche all martres and other sayntes of paradys
haue suffred / for the Justyce dyuine punyssheth
otherwyle in the other worlde . And therefore sayth
saynt Austen that a man may more acquyte of the
payne due vnto synne by wepyng one tere in this
present lyfe than a man sholde do in ten yeres by þe
payne of purgatorie / for as moch that a man is in
the other worlde in the courte of Justyce . And in
this worlde a man is in the courte of mercy/of that
place and of that estate hath full fewe þe knowlege
þe comynste of crysten people þe which lyuen at this
daye þe which wyl not faste/or do other penaunce þe
whiche lytell doth for any maner of synne that they

The fourth

haue comytted. how be it it behoueth to do dygne
penaunce in this worlde or in the other. And ther-
fore sayth well saynt Gregoie and saynt Ambro-
se that a man fyndeth in paradys more of saued
the whiche haue kepte þe innocence of baptem than
of those the whiche haue longly lyued and doeth
suche penaunce of theyr synnes that after the deeth
they sholde not be holden in purgatorie and not
withstandyng theyr grete payne. How be it be they
certayne that they shall be saued. And they ben vi-
syted by those angelles of paradys and ayded ry-
ghte grete as well by the blyssed sayntes vnto who-
me they haue hadde deuocyon and done seruyce in
this worlde as by the suffrages and orysones of hol-
ly chirche. for as moche as those of paradys and of
purgatorie. And those the whiche yet ben in this
present lyfe in the estate of grace ben one body my-
stycall in Ihesu cryste by the vnion of charyte. for
all these before sayd haue the blyssed holy goost by
grace. for yf the one membre serue vnto the other
naturally by more stronger reason the sayntes of
paradys may ayde as well vnto vs the whiche ben
in this worlde for to praye them & reclayne as vnto
those of purgatorie the whiche haue deserued on
this halue to be ayded. for comenly after as some
doth theyr deuoure to praye & to acquyte the agayn
the þe ben departed. In lyke wyse shall it be done
for hy after his deeth. Also these doctours sayen that
they of purgatorie prayen for vs þe whiche ben in
this worlde & þe moche of goodes corporall & spyr-
tuall vnto vs comē by þe merytes & orysones of fayth-
full people departed. specially whan we do our de-

parte:

noure agayne them & by the contrary those þ which
che them dyffrauden as done these possessours the
whiche posseden/laudes/rentes/& houses/be it in
lytell/or in grete þ which to them be come & succo
de from theyr frendes/& predecessours departed./
& as ben those þ which ben charged of þ execucio
of testaments/& to do almes ordoned by the laste
wyll of þ decd/& also as done people of the chyrche
he whiche posseden rentes/laudes/& renou nes/&
whiche haue ben gyuen & ordoned comenly for to lo
roure & ayde those þ ben departed. Also as ben the
se beggars ben they teleguous or other the whiche
lyue of dayly almes/Of all these maner of people
playnen they of purgatorie & requyren þ vengeaũ
ce of god/for those the whiche theym may & holde
ayde as well by þ oblygacyon of ryght of nature/
as of þ ordenaũce of holy chyrche the leuen tormen
ted cruelly/not wistondynge þ they cryen in demaũ
dunge ayde cōtynually & in sayen (*Miseremini mei*
saltē vocis amici mei) That is to saye/haue pyte
haue mercy/haue mercy on me/at þ leest ye my so
nes & doughters/nyces & neuwes/cosyn & cosyns/
& ye other vnto whome I haue lefte my goodes/&
for to vnderstonde þ crudelyte of many agayn the
þ ben departed/we ymagen þ whan þ sone or the
doughter/or other frende seen theyr fader or moder
or sylter or other frende in ony cruell torment as of
fyre/or of water boyllynge/& the they may ayde.
Neuertheles they take no hede nor dyligence to so
cour the. shewē they not clerely to be cruell & dygne
of þ vengeaũce of god/and certaynly we may saye
by more greter reason þ they ben ryght cruell.& in

The fourth

*Infirmus & i carce-
re erat et non visita-
tus me etc.*

*Ame dico vobis qd
dum dicitis vni
d miorib⁹ his nec
mihi fecistis & ibat
hi i suppliciu et nu
mat. xxii. capi.*

*Et cum apperisset
septimu sigillu fac-
tum e silentiu i ce-
lo quasi media ho-
ra. apo. viii.*

the Ire of god & whiche acquyte them not agayne
them departed after & & they ben beholden more or
lesse/for at & ende of theyr lyfe our lord vnto the
shall saye/I haue be in harde pryson & ye haue not
vylte me/cōforted nor taken payne to deliuer me
& than they shall answer/whan see we & in prysō
or in suche necessity/& than he vnto the shall saye.
that & ye haue not wylled to do vnto my mebres to
my chylder & to my frendes & whiche were in harde
pryson were it in & worlde/or in purgatorie / of &
pleaser there ye haue me refused & now I you refuse
& dysauow & pou cōdampne in to & harde pryson
of deuyles in to & fyre of hell. O very god to what
vlaghes gone at this daye & godes by the whiche a
man sholde ayde the & ben departed/well sholde I
tell it yf I were not cōstrayned to kepe & halfe hour
of sylence & hym behoueth to endure in these presēt
dayes. Those & whiche done well theyr deuour for
the & be departed purchasen grete ayde & grete me-
ryte/as well for this present lyfe as for & other/for
who & by almes/fastyng/prayer & by oblacions/
or in sayenge/or in makynge to saye masses/vyg-
les/& leuen salmes/or other suffrages make shorte
the purgatorie of one departed or of many by the
whiche they comen the more looner somtyme of a
yere more or lesse vnto & dysyon of god & of & vpry-
gyn Mary & to possede the glorie and the royaume
of paradys/if shall neuer be but that these blyssed
holy sayntes men or women the whiche in suche
haue ben ayded/and made shorte ne holde the rede-
uables & boude vnto hym or vnto them the whiche
them so haue socoured in theyr necessity and ayded

parte.

the more sooner for to come vnto the glorie before
sayd/for in lyke wyse as a man spebeth & wyrteth
other tymes some the whiche now be in þe glorie
of paradys/ to see the vyrgyn Mary by the espace
of one yere alonely in the glorie of her maieste is
so grette goodnes þa man sholde Joyfully endure.
all the marterdomes that haue ben suffered in this
present worlde with all the martres and other say-
tes of paradys for to come vnto suche goodnes as
it sholde be to see the vyrgyn Marye in so lytell ty-
me vnto the whiche by syon vs wyll brynge for eter-
nyte her dere chyld the swete Ihesus vnto whome
be honoure and glorie in secula seculor. amen bo-
ne Ihesu.

¶ Here foloweth a shorte epylogacyon of the seuen
mortall synnes ryght prouffitable for to see þe braū-
ches shortly and the mater of euery of them.

Caplm .xxx.

Enuie of the goodnes of his neyghbour.

To Impugne wyttyngly agayne the trouche-
lyx synnes ben Obstynacyon of spere.
sayd to be agayne Presumpcyon.
the holy goost. Dyspayre.

To dyspayre fynally penance.

¶ Wyde hath seuen braūches vnfaichfulnes
vnhyndenes as not to wouchlaue to thanke
god of the goodes of nature to denye his graces/ or

The fourth

forgete his goodes of grace / yll for the gode rewarde of the goodes of fortune is to gyue no force to employe well the goodes and the graces of god and not to thynke how ne whan it hym behoueth to yelde acompte before god / to deny is not to byleue þ that a man ought to byleue as men þ synneth with beestes / and as thole the whiche for were them and fallen theyr fayth / to byleue more than a man ought to byleue / As dyuynys / sorcyers / & charmers / dyspraysynge is not for to prayse his neyghboure as a man ought as vnto god not to honour thole þ a man ought / as to his fader & moder / neobeye vnto the þ a man ought / as vnto his prelate and ocher / arrogauce to wene to be better than a man is / to wene to dowe more than he may / to wene to knowe more than he knoweth / to wene for to know more / to be more in valoure & of power than any other. Syngularyte / as not to vouchesaf to do as done other / folysshe enterpryse or prodypgalyte of his or of other / for the folysshe preyle of worldly peple / presūptuous thynkyng as to vndertake noyle plee / and contempte / bolstynge & auauitynge by hys self or by other / derelyon of his neyghbours for as moche that they haue not that / þ suche errogant or after weneth to haue / rebellyon in dysfendynge his vyce & synne not wyllynge hym to amende ne correcte / nor not wyllyge to byleue good coulesyll any bycyon wyl some please by praysynges to entenc that he be holden curtais and large / By foly to gyue to ende that he be holde curtoys and large / By foly to gyue to the ende that he be holden curtoys and lyberall ocher for to by euyl spekyng

of those that he wolde refuse for to exalte hymselfe
by the rapynge on them blame. By desyrynge the
deeth for to come vnto that vnto the whiche he los-
beth fore. By vnfaithfulnes & by treasons/by cur-
lyd induccyons and counseyll. By wycked conspy-
racyons. By contemptes and oblygacyons /wayne
gloire in the goodes of nature of the body/as helth
beaute/strength prowesse/noblesse/good tonge/go-
de voyce/of the soule as clergye/fayre engyne/me-
morpes/largesse/pyte/attenueraunce/In þ goodes
of grace/as ben vertues/and good werkes / of the
whiche procedeth some wayne gloire/In þ goodes
of fortune/as ben prosperite/ryches/delytes/grete
company/buyldynges/abyllementes/plate / and
other vtencyles/grete prelates/grete renome worl-
dely/of pryde/foule Ipocresye/as to be a grete syn-
ner euill and vnfaithfull and to shewe holy oute-
warde/a folle as to do grete penaunce for the prayse
worldely/folpshenes as to doo many good dedes
to purchase dygnities and offyces / folyshe fere
worldly/as was that of Pharaon/of Herode/and
of the Jewes the whiche fered to moche those thy-
ges temporalles.humayne as was that of the fyrst
fader þ whiche fered to moche to make Eue sorow-
full/by the whiche he obeyed & synned/Seuple as
it is of many the whiche haue more fere of the fyre
of helle than to lese the dyspon of god and the blef-
sed gloire of the royaume of paradys/Enuy. In
herte by fals Iugementes of his neyghbours. By
curlyd sorowe of the goodnes of his neyghbours./
In the mouth by maledyccyons and coniuracyons
agayne his neyghbours. By wordes rude & bytter.

The fourth

agayne his neyghboure. By treason agayne his
neyghboure. In werkes agayne the comencans/
agayne proufytans/and agayne þe tynes. Tre. vn/
to hym selfe in lesynge the drynke the meete / the
slepe/ the lyfe and all other goodes/ agayne god in
dylpysynge in blasphemyng in swerynge by all
the membres of god in cursyd sapenge in dyslablyn
ge. vnto his subiectes of whome comen contempcy
ons/ rancours/ hates/ vnto his neyghbours/ wherof
comen desyre/ desyre of þe vengeance of manslaughter
ter/ lechery/ of wyll/ in folyshe thoughtes/ & ymas
gynacions of that vyle and dyschoneste synne. In
cursyd delectacions/ the whiche folowen of mynde
and of thought/ In consentynge of wyll with dely
beracyon. In determynynge hymselfe vnto any per
sone / or vnto many/ of dede/ in folyshe beholdyn
ges/ in folyshe wordes/ in folyshe touchynges/ in
folyshe kyssynges/ in persone fre/ not in the bonde
of maryage the one alonely or both twayne with per
sone in the bonde of maryage / with persone byr
gyn the one alonely or both twayne / with persone
in the estate of wydowhode þe one alonely or both
twayne/ w persone of relegyd þe one alonely or both
twayne/ with persone in the estate of priacyon the
one alonely or both twayne/ In his propre parte as
gayne the vnchoneste of maryage the one alonely
or both twayne/ with his gossype or gossypes/ with
theyr doughter/ or doughters chyldre or w þe chylder
of the godfader or godmoder/ or with his kynnes
man or kynnes woman/ by consanguynyte/ or affy
nyte/ with persone in holy ordres/ or with other cre
ature as persone humayne/ or with other persone

parte.

of the same kynde / the whiche synne is named the
synne dysordenate. The whiche ought to be puny-
shed by fyre after the lawes for the iniury the whi-
che by that is done vnto the ryght holy humanyte
of Ihesu cryste and vnto all nature humayne. Of
the synne of lechery comen ylls innumerable the
whiche I passe as nowe by cause of shortenes. Glo-
tony is comytte in drynkyng and eetyng at an
houre not due in drynkyng and in eetyng with-
out mesure / in drynkyng and eetyng to hastily /
in drynkyng to aboundantly / in drynkyng and
in eetyng to delyciously / of this synne cometh ma-
ny of ylls as well vnto the body as vnto the soule
of the whiche hath be spoken as well in generall /
and in the syxte commaundement as also in the trea-
tyse of confessyon. And therfore it sufficeth as now
Couetyse. In gyftynge to moche brenynges by vlu-
rye as in lenyng syluer by hymselfe or by other by
condycyon and hope pryncypall to receyue more.
By thefte and rauen / be it by theuys aparte co-
uerde pryue or felowes executours / lordes / Iuges
hostylers / marchaundes / labourers / or other what
so euer they be the whiche done falsyte in theyr vo-
cacyon. By falsyte Impolynge cryme vnto anos-
ther as sholde be false playctf / sayntf / aduocates
wytnesses notaryes / assessours and other. By sa-
cylege in euyl entreatynge the body of oure lord
or other sacramentes / in beryng and in euyl en-
treacyng p crosse / chalays / or other thynges halo-
wed in beryng the churche there beryng ony
body / in drawenge hym wylfully from p place ha-
lowed / or preuiledged / in lyng his hade on clerk or

The fourth

one persone relegious agayne ryght/ in stelyng in
place halowed and blyste/ in takynge yll & retay-
nyng the goodes of the churche/ In bichynge þ hol-
ly festes and solemnytes comaunded in byenge ho-
ly ordres/ or other sacramentes/ By symony in by-
enge the worde of god/ or in sellynge it in takynge
gyftes/ promesses/ or fauours worldly for to gyue/
or for to gete benefices of the churche/ by malygny-
te and by marchandise the whiche is done in place
in tyme/ in maner by persones/ or thynges vndue
as in place halowed/ or on a holy daye in swerynge
in lyenge/ or by people of the churche for nygardyse
or also for the falsete and decepcon of the warre. by
curlyd craftes as ben those the whiche may not be
exercysed without synne/ By curlyd playes as be
those of vogelynge and of the halsarde/ in retayny-
ge to straitly as in not clothyng the poore the whi-
che ben the membres of Jhesu cryste/ not gyuyng
meete and drynke vnto them the whiche ben in ne-
cessyte not aydynge the poore persones/ not vlyng
hospytalite whan there is place and tyme/ not vs-
lytyng nor comfortynge the poore lyke people. /
Not beryng the dede so as it hath ben sayd before
In dyspendynge to scarcely as they the whiche hol-
den werkemen in Journey The whiche furnyshe
not ryght & resonably of in dyspence with theyr
owne seruantes. or other of the housholde. By the
whiche defaute they comytten oftymes murmura-
cyons and occasyon to take theyr helyp/ and of ma-
ny other lettynge.

Sloth cursyd begynnynge by weyues in lo
nyng to lytell good / by tendernes in obeye
ge unto his sensualyte / by ydelnes in lesynge his
tyme folyshely / by heynes in lyenge and sleppyn
ge to longe / by cursydnes in abydynge in synne w
out trespence god mercy. In pusyllampnyte in defai
lynge without any thyng makynge sure / cursyd
amendement by vnfaythfulnes in refusynge good
inspyracyons / by nedygence in leynge to do well
as well agayne god as agayne his neyghbours by
forgetefulnes in the knowlege as well of hymselfe
as of his synnes as of the wyll of god the creatour
By slouth in lesynge good wyll / fauour and deu
cyon of spyrte / by lachelnes in despaylynge wyth
out desyre to do well / by grutchynge in refusynge doc
tryne and correccyon / by heynes in all thynges fal
leth in languoure and in ennoysaunce of his lyf / by
dyspayre by the whiche the deuyl hym receyueth
and hym putteth vnto deth. for as moche as they
the whiche haue loste the lycht of true charyte ha
ue founde and fynden from daye to daye fraudes
cautelcs and malyses from yll vnto worse after as
the spyrte dyabolycall them suggerneth in pmas
ter of bluryes.

There foloweth an epylogacyon of the sayd mas
ter moche vyle and prouffyttable well holy to vn
derstonde.

ff. de regulis iuris

Acripere ultra sortem intelligitur quadru
plicitur. Quia aut ratione pene conuentiona
lis. Aut ratione liberalis donacionis et sic de se lici
mm i

The fyfth

**Extra de fidelitatis
rib^o. constitutus ibi
de. c. p. venient.**

**Extra de usuris la
luppi. ibidē 2 ques-
tus.**

ibidē p. arma liti. i

extra. c. liti. p. venient

tum est aut ratione interesse et sic fit sex modis primo quando fiduciarior soluit capitale et usuram. Secundo quando mutans incurrit damnum propter defectum solutionis. Tercio quando impignoracio fit ecclesie a suo vassallo qui tempore impignoracionis non soluit seruicium &c. Quinto etiam quando fit domino temporalis modo simili sicut dictum est de ecclesia. Sexto quando mutuat quis alicui qui iniuste rem suam detinet aut ratione exactionis. Et hoc fit tripliciter. Primo sine pacto et insinuacione aliquid plus habendi quam hoc intendat et sic peccat sed non tenetur ad restitutionem. Secundo sine pacto et insinuacione tamen et sic restituere tenetur. Tercio cum pacto et hoc quadrupliciter. Primo ponendo capitale et lucrum sub certo. Secundo ponendo capitale sub certo et lucrum sub incerto. Tercio e converso lucrum sub certo et capitale sub incerto. Quarto ponendo utrumque sub incerto et sic aliquando licet. Quia aut de locacione aut de vendicione aut de emptione Et sic bene licet obseruatis obseruandis.

There foloweth the fyfth & finall partie of this booke in the whiche is made mencyon of paynes of helle and of the Joyes of paradys and fyrste of the paynes of helle.



How as moche that euery good persone hus
 mayne hym ought to cōforme after as it is
 of reason vnto the wyl dyuyn the whiche is suche
 That is to know þ we eschewe all yll & þ we ds
 enforce to prouffyte in vertues and in good werkes
 vnto the whiche chynge to do we be induced natu
 rally by fere in regarde to purchase merites and
 vertues. Here foloweth the treatyse of þ paynes of
 helle and of the Joyes of paradyle the whiche is þ
 fyfth and the laste partye of this boke by the con
 syderacyon of the whiche we haue the souerayn ma
 ter and occasyon the whiche may be founde / or

In oib^o opib^o tuis
 inemorare nouiss
 ma & ieternū non
 peccabis. eccle. vii.

The fyfth

ymagened for to fere/and for to loue. That is to
vnderftonde for to fere the paynes of helle/and for
to loue and defyre the glorie of paradyle. The whi
che thynge to do þ holp fcripture vs hath warned
the whiche fayth that yf we confyder well the thyns
ges lafte or extreme/we fholden cuer do lynne wher
fore it is to be noted that hell and paradyle ben na
med the extremities/or the thynge lafte þ we fhold
thynke and confydet that they ben ryghte extreme
in comparifon of this prefent worlde as vnto the
fytuacyon of the place and as vnto theyr qualytes
as vnto the place and fytuacyon/ for this prefente
worlde is bytwene helle and paradyle / and for as
moche that euery thynge meane hath comparifon
and partecypacyon with his extremities/we fe
fen fybly that in this worlde there are many of ylls/
and many of goodnesfes/for there are ylls as wel
of culpe as of payne. That is to vnderftode colde
and hete/wynes/raynes/hayles/thonder/lyghte
nyng/& other tempeftes/as well vpon the fea as
vpon the londe/Alfo hunger/thruffe/and fynel/
fes of dyuers condycyons/ As ben feuers/tyches/
goutes/botches/and rottynges of membres/swel/
lynges/benymes/and apoftumes. Alfo warres ba
tayles/dyuflyons/mortalytes/famynes and other
ylls innumerable / the whiche ben noyfome and
aduerfaries of the body. Alfo of the partye of the
foule there are ylls of fyne and of culpe grete and
without number/and temptacyons the whiche co
men vnto fome by caufe of theyr dyuers occupacy
ons worldely/these other of the cautelle & malyce

parte:

of the deuyl these other by cause of oure owne in-
dynacions & of the corrupcyon & fragyltye huma-
ne. By the whiche the espyte humayne falleth in
to heynes / & thought / & indelmeye / in Ire / in en-
uy / and in malancoly / & also in synnes detestables
and more horryble than vnderstandynge may vn-
derstonde / or ymagen. And also those thynges ben
som what fygyured / with representacyon / and royal
representacyon of the extremyte of paynes & of tor-
mentes the whiche ben in hell without ende. Also
on the other parte we see in some persones of this
worlde / Joye / gladnes / helth / beaute / honours / ry-
ches / pleasures / dysportes / games / and delytes /
after the delyres of herte humayne / and fornyracy-
on of the pleaser of creatures. As delectable odour
of the sauoure of dyuers fruytes / wyne / meetes / &
the delectacyon the whiche is in pleasaunt touchyns
ges. Also in the sounde and melodye / of dyuers sou-
des / as well of Instrumentes musyques / as in the
Joyous modulacyon of voyce humayne and other
thynges pleasauntes and delectables / as well vnto
the fyue wyttes of nature / as vnto all the puyssaun-
ces of the soule. The whiche thynges ben the syme-
lytude and representacyon of the gloire and beaty-
tude of paradys. By the whiche it appereth clerely
that in this worlde all is medled. That is to vnder-
stonde good and yll / as deth and lyfe / helth & syke-
nes / pouerte / and ryche / sorow and gladnes. and
so of all other thynges contraries and opposytes
by suche condycyon how be it y in this worlde there
is no good partayte / but alonely is founde and ho-
ned in paradys. In lyke wyse the ylls and crys-

um iii

*Et desiderant me
mala qd nō est nu-
mer⁹. ps. xxxv.*

*Cōtra malū bonū
ē ⁊ q̄tra vitā mortis
sic ⁊ q̄tra vix iustū
p̄dōr. ⁊ sic iuuere i
om̄ia opa altissimi
duo q̄tra duo ⁊ v-
nū cōtra vñ. eccl.
xxiii.*

The fyfth

*Ubi est peccare ma
le formidat pene o-
derat peccare boni
status amore oia
cuius i septis suis.*

*Discedite a me ma-
ledicti igne etna
i pparat ea diabo-
lo i angelis eius.
mathei. xxv. capi.*

*Ecce ipsi pccatores
abundantes in scis
obtinuerunt uitas
ps. lxxii.*

bulacions of this worlde be not ples souerayns & extremes/ but ben alonely founde of the dampned in helle/ and therfore the god of nature the whiche putteth ordie and reason in every creature and pel-
deth and byngeth every thyng vnto the ende and consummacion taketh in this worlde the good & them putteth and ordeyneth with the good vnto þ royalme of paradyle/ and the curlyd with the cur-
lyd in the pyson and in the tormentes extreme of helle. And therfore of thole two extremytes it beho-
ueth some thyng to touche and recyte for to put vs in fere and loue the whiche bey the two rotes for to flee and to leue all yll/ and to take the payne to do well. And fyrste of the paynes of helle. & secons delyof the Joyes of paradyle. As vnto þ fyrst it is to vnderstonde þ no crysten man ne ought to doubte but þ in helle there is prepayred payne eternall. vnto thole the whiche refusen & dyfferen to do þ/ þ is vnto theyr saluacion in the shortenes of this ly-
fe/ for it is the trouth anouced by the holy scryptu-
res and prechynge by the mouth of Ihesu cryste & a thyng confirmed in the lyghte of reason. The holy scryptures the whiche wytnessen that in helle/ and the eternall paynes of it the whiche ben refer-
ned vnto the curlyd ben ynough manifeste. The reason vnto that may be luche. Spns it is so that god is of Justyce infynyte/ it is impossyble but that luche Justyce ordeneth and suffreth that every syn-
ne be ryght Justely punished. The whiche thyng is not alwayes done in this worlde / for of the more comen cours the moost grettest synners/ haue

parte.

the moost of felycyte worldly. By the whiche it be
honesty to conclude that they shall be punished in
the other. Of the whiche punycon it behoueth to
see fyrste in generall and afterwarde more in espe
cyall. As vnto the generalyte of the paynes of hell
comen vnto purpose the sayenge of saynt Austen
in the boke named de tribus habitaculis. In þ whi
che is declared that none vnderstondyng create suf
fyleth for to thynke/or ymagen þ tormentes of hell
and of eternall dampnacyn suche as they ben/for
they ben ryght more greuous & excessyf than may
be spoken or thought/and how be it an hye and a
sayre vnderstondyng may thynke paynes & tor
mentes moche to metuayll/as sholde be the bytter
nes and horryblyte to see in fyre/or in metall mol
ten wíth out hauynge power to taste the deth the
whiche is than in hell of as moche or more desyred
of the dampned the whiche is not in this worlde
doubted /and of good ryght vnto them it is denyed
for as moche that in this worlde they haue þ lyfe
eternall dyspreyld and refused/ Also a man may
consyder the generalyte the dyuersyte and the eter
nyte of the sayd paynes the whiche the dampned
suffren as well vnto the body as vnto all the payl
saunces of the soule in suche rage and varyacyon
mayntenaunt of colde and after of hete that euery
vnderstondyng there sayleth. Also the wepynges
and the waylynges and the confusyon the whiche
ben continually in helle and other paynes innume
rable wíthout euer there hauyge release/and wíth
out that /that the dampned mayen by length of
eternyte be enhardened or acustomed for the lesse

Desiderabit mori
vel cogitare pœ
nitentia pœt pœ
appe luit & cogit
tur. hec au. li. de tri
plici habitaco cir
capituli.

Desiderabit mori
et mors fugiet ab
eis.

Id dñs nūq̃m trā
sibunt ad calorem
nūq̃m.

The fyfth

Michl ardet l l l l l
no n l l p p l l l v o l l l
e a s . a u g .

grefse them to endure and bere. Also a man may cō
syder the remoys and the dyspleasures that these
dampned haue. Whan they knowen certainly that
they hadde ben saued yf they hadde wolde / and for
a momente of the pleasure of this presente wolde
they ben gyuen vnto suche incōuenyent that neuer
in theyr case there is no hope nor abydyng of repa
racyon and many of other suche contemplacyons
may be ymagyned by intense humayne and how
be it as sayth saynt Austen in the boke before sayd
that it is as nothyng in compassyon of the dede
and of the royalte of that / þ suffren the dampned
and þ notwithstandinge yet we sholde vs enforce
after our lytell & obscure capacitye to vnderstonde &
thynke that / þ by the holy scryptures vnto vs hath
be gyuen & shewed / for the fere þ we seche by this cō
syderacyon cometh and procedeth whan a man ap
prehendeth and taketh by vnderstandyng some
thyng terryble and of as moche that a man consi
dereth and that a man vnderstondeþ suche thyns
ge hoiryble more in specyall & in partyculer of as
moche conceyucth a man the more greter fere. and
for as moche that in the seconde poynt the whiche
is the consyderacyon of the sayd paynes in party
culer mouyng the ayde of the holy goost. I shall re
herce ten paynes pryncypalles of the partye of the
body and ten other of the partye of the soule. And
euery of the twenty paynes is duple in foure / &
so there shall be foure and twenty paynes partycu
lers taken of þ paynes infynyte and without nom
bre that suffren and shall suffre euer without ende
(these cursyd

Parte.

dampned soules by the consyderacyon of the whiche the herte humayn the whiche them wyll rede or herken shall be so moche enhardened and sayde of the bondes of the fende of helle the whiche conceyuethe not fere and tremblyng for to come after the shortenes of this present lyfe vnto suche & so horryble tormente.

¶ Here foloweth the ten paynes of the partye of þ body that these dampned suffren in helle and euecry of the deuyled in foure & so they ben. xl. paynes.

The fyrste is fyre ryght cruelly brennyng.
The seconde is colde soo moche frelyng.
The thyrde grete cryes of dolour wout ceaslyng
The fourth smoke the whiche may not in helle be lefte.
The fyfth odoure and styntyng moche horryble
The syxte dysyon of deuylls terryble.
The seuenth hungre tormentyng cruelly.
The. viii. thurst þ which tormenteth in lyke wyse
The. ix. grete shame and confusyon.
The tenth in all his membres afflycyon.

The fyrste payne is of fyre brennyng of the whiche it is to vnderstonde þ notwithstandinge þ the fyre of helle is a thyng corporall & of þ same nature as is þ of this world howebeit they dyfferen in foure thynges. The fyrste is in sharpnes of hete for it is more hote than is oures of as moche as oures is more hote than þ the whiche is paynted on a wall after as sayth Saynt Austen the

The fyfth

Whiche is none other thyng to vnderstande but þat we be not suffycient for to ymagyn the excelle of þat fyre of helle in regarde and comparyson of oures. Of the whiche euer more we haue so meruaylous experyens that there is no metall/ne other thyng but that it melteth/brenneth/or aldreth/and thersfore elmeruayll þat torment of the fyre of hell what it may be. The seconde dyfference of the fyre of helle/and of oures/is as vnto the hardenes for oures is in beyng leste and consumeth his mater/but that of hell is eternall/and stuer leste/for for euer her mater shall endure. That is to vnderstande the body and þat soule of dampned synners them holden alwayes in one maner. Thyrddly they dyfferen in lyght/for how be it that/that of helle is grete and brennyng euer more/ yet it yeldeth no lyght the whiche is ony thyng pleasaunt/but all the lyght and lyght the whiche is in helle/it is for to torment greuously those þat ben dāpned. fourthly they dyfferen/for it conserueth in beyng þat thyng that it brenneth and boyleth to chaunge in to ashes/or in to other nature. By these foure thynges appereth that none vnderstandyng is suffycient to comprehend the horryblyte of suche tormentes.

The seconde payne is of water colde/ & dyffereth from that of this present worlde in foure thynges. The fyrste is oppresse of colde/for lyke wyle as the brennyng of the fyre of helle surmounteth the brennyng of oures/enen so the colde in the other worlde surmounteth the colde in

parte.

this worlde by suche maner that yf the moost gre-
tteste mountayne of the worlde were of yren massyf
and embialed as was ever stele for to forge / and it
were put in the tormeute of the ponde of yse in the
coldenes of helle / it sholde be from parte to parte
yse. also as in a moment. And therfore sayth well
saynt Gregoipe that suche colde is intollerable / &
yf a man demaunde wherfore oure lorde sayth not
as well in the gospel / departe you from me acur-
sed dampned and go ye in to the colde eternall as
he sayth into the fyre eternall. The answer / for
almoche as the fyre amonge other elementes is þ
moost actyf and the moost afflyctyf / therfore god
vnto vs gnueth example of fyre more looner than
of the yse. I put that he it gnueth ynough to vnder-
stonde by other places of þ gospel / where he sayth
that these dampned shall wepe and shall grynde
theyr teeth for coldenes. The seconde dyfference of
þ water of helle & of this worlde is for þ of hell ne-
uer chauffeth for any thyng hote þ whiche vnto it
may be gyuen / but ever more abyde in one estate
and degree of coldenes. The thyrde dyfference is
that þ of helle is evermore trouble full of stench
and incomparable erroure. The fourth dyfference
is for that helle maketh not these dampned to dye
but in lyke wyse as these fyshes lyuen in the wa-
ter in this worlde / so these dampned may not dye
in the water in that worlde.

The thyrde payne is to crye & to braye in we-
pyng and in playnyng þ whiche tormeute

The fyfth

is the cause for foure thynges. Therefore as moche
that the dampned knowen that they shall neuer se
god/the whiche is the moost grettest payne of helle
for these laued/or these dampned loue better to be
in helle for euer/and to see god than to be in para
dyle & see hym not yf suche thyng were possyble
And in suche wyse þ none ne may speke nor thyn
ke the melodye the whiche is made in paradyle as
well of the blyssed angelles as of holy men and wo
men yblyssed. In lyke wyse there is none that may
declare the pyteous and horryble crye and howlyn
ge the whiche is made in helle as well of deuylls/
as of other dampned / And yf a man demaunde
what they saye in cryenge. The answer. All the
dampned curse the creature. Also they curse togy
ders/as theyr fader and moder/and the houre that
they were begoten/that they were borne / and that
they were put vnto noursyng/and those þ them
sholde correcte and teche/and also those that haue
ben the occasyon of theyr synnes/as the baude cur
lyd be the baude/and also of other occasyons in dy
uers synnes. The seconde cause of the crye of them
dampned is for the consyderacyon that they haue
of the tyme of mercye the whiche is past. In þ whi
che they may do penaunce and purchase paradyle/
The thyrde caule is of theyr crye for by cause of þ
horryble paynes that they endure. As we may co
nsydere that yf an hundreth persones hadde euery of
them one fote and one hande in the fyre or in the
water lethynge without power to dye/what bruyt
and what crye they sholde make / but that sholde
be lesse than nothyng in comparyson of deuylls

and of other dampned/for they ben more than an
hundred thousande thousandes the whiche all to
gyders vnto them doeth noysaunce and all in one
chondre cryenge and brayen horribly. The fourth
reason of suche clamoure is for as moche that they
be dyspeyred for euer to haue remedy. A man may
demaunde how that may be as after the Justyce
dwyne that for one only synne the whiche hath
be so sone done and so lyghtly comytte a soule the
whiche hath ben of god so moche beloued the whi
che vnto the ymage of hymself hath be made and
fermed is dampned eternally vnto so grete depnes
and confusyon of paynes and tormentes. The an
swere may be made by the example of a byeng of
an herytage the whiche is done in a lytell tyme &
how be it he gyueth the ryght of possessyon in per
petuyte. In lyke wyse the synner selleth his soule
and the ryght that he hath vnto þe royalme of pa
radyse in lytell whyle. By the whiche he is dysen
heryte for euer and vnto eternyte of paynes cons
dampned. Also a stroke is sone stryken wherof þe
deth foloweth without euer to recouer the lyfe. Al
so a man is anone fallen in to suche a dytche soo þe
the arylunge is impossyble. The answer by rea
sons the synners the whiche in theyr ende haue be
foude in synne mortall haue synne in eternyte for
yf they hadde lyued in this worlde euer more hadde
they contynued theyr syne. By the whiche of good
ryghte they sholde haue payne without ende. Also
after the deth the soule and the wyll ben innua
bles be it in good or in yll. And for as moche that
the cursyd wyll of those that be dampned dureth &

The fyfth

perleuerech in her iniquyte she ought for euer more to abyde in paynes also the synne in the whiche þ dampned ben deed / is agayne the god of eternyte / By the whiche after Justyce eternall and infynyte the payne ought to be without ende. Also for a lytell tyme of true penaunce / or of a good werke done in the estate of grace / god gyueth in eternyte þ royaume of paradys / by the whiche Justyce it requyret that in lyke wyse / also for one oonly synne mortall of the whiche a man myght in lytell tyme do penaunce is gyuen payne eternall and of þ eternyte of paynes shall be spokē after more playnly.

The fourth payne is smoke. By the whiche it is to vnderstonde that euen in lyke wyse as smoke herebyneth is the cause of the thyknes of the fyre from whens it sheweth derke & blacke and ingendzeth stench and prycketh the eyes / procureth terys / letteth the syght and hurteth þ brayne So in shewynge that of all paynes possybles there are in hell abundaunce. The holy scripture sayth that in helle is smoke the whiche procedeth of foure thynges / fyrste of the place infecte and stynkynge / where there are so many of fylthes / & dyrt / as synnes agayne the lawe of god / synnes indycybles synnes agayne nature / rebellions / obstynacions / impenytēce / & curlyd example & doctryne shewed vnto yonge people. of þ whiche ylls in this worlde the smoke / þ is the renōme þ which is so moche fylthy & daūgerous & for þ / þ in hell euer more it wereth grene & aboudeth therefore euer more ther is it &

psal. lxxvi. Fumus
erit in furore meo
fumus ardētis tota
die.

psa. vi. Domus
pleta ē fumo. & ps.
xvii. Accēdit fumus
in ira eius.

encreaseth. And how be it þ in helle there is greate
fyre & horryble/ it consumeth not the sayd smoke.
but euer more it augmēteth. Secondly it procedeth
of the mater the whiche there is brente/ for euen in
lyke wyse as nothyng entreteth in to paradylle but
that is pure and clene/ euen so in helle entreteth no
thyng but stynche and dyrtse / wherof the smoke
may not be but unuyspble/ and so as these synnes on
this halue/ blyndeth & letteth the vnderstandyng
soo þ smoke of þ fyre of helle in þ quencheth theyr
true knowlege in suche wyse that they dyspplen/
and dyspraylen/ and cursen theyr Justyce/ they cur
se also fader and moder and all theyr frendes. the
thyrde thyng wherof the sayd smoke procedeth is
of the assystence and presence in the sayd place of
helle/ for by the experyens wese that in places whe
re ben people infecte/ foule and stynkyng/ of theyr
nole/ of theyr bodyes of theyr clothynges/ procedeth
smoke/ and odoure engendryng heuynes/ and ma
keth hym that may to fle the place. In lyke wyse
of deuylls & of the dampned procedeth / for they
ben full of all vncleynnes and smoke beyng full
of sorowe/ and the whiche engendreth derkenelles
outwarde/ & vnfelyng. The fourth thyng wher
of procedeth the habundaūce of the sayd smoke/ is
that in the sayd place of helle there is no waye nor
other place from whens it may departe / but from
the tyme that the curlyd angelles were create/ and
they rebelled agayne god/ & that Layme þ whiche
was the fyrste dampned of men/ all þ smokes ben
abydyng there. Than I reke that þ place is mo
re blynde derke dyspleasūt & noyfull

iii ii

**Hiere. xx. Maledi
cta dies qua nat
sum & in qua p[er]git
me mater mea,**

**Job. xli. De nati-
bus eius pcedit fu-
m^o. apo. x. De ore
ei⁹ pcedebat ign⁹
fumus et sulfur.**

Apo. xiii. fum⁹ tor
mētor ei⁹ ascēdit
in secula seculorū.

The fyfth

The fyfth payne is odour stynkyng and horrible cause of foure partes. The fyrste part shall be for as moche þ all the stynkyng thynges that euer were or euer shall be. Than shall be assembled and caste in to the dytche of helle. And a body humayne the whiche rotteth in a waye / or in a quarefoure of a towne without beyng buried is so grete stynche specially in the tyme of grete hete that suche stynche rotteth and enpoysoneth all þ enhabytances of a cyte. What may that be of the multitude of the bodies of all the dampned / lecherous people ydolatries / and other without nombre the whiche shall be wors than rotten in the fyre and in the smoke the whiche may not out of hell auoyde thynke who so can. The seconde payne shall be of sulfre embrased after as sayth holy scrypture. / The thyrde shall be of the flesche humayne as it is sayd the whiche after the dyuersyte and greuounes of synnes shall be stynkyng more or lesse / the fourth shall procede of the presence of deuylles of the stynche of whome god hath shewed many examples as it apereth in the legende of saynt Martyn þ whan they appered in this worlde they left a stynche intollerable.

*vidētes turbabū
timore horribili
miserabuntur sc.
cap. v.*

The syxte payne is of the vylson of deuylles the whiche causen vnto the dampned foure maner of paynes. The fyrste is fere and tremblinge / for yf a man fere moche to see / or to mete a dogge / or a lyon enraged / or other creature foule / cruel and gastly / what may that be to see contynually all the deuylles / for a man fyndeth in wyrtynge þ

parte:

yf any persone mortall see one oonly in that fygyre that these dampned the seen it sholde suffyce for to make hym dye/or for to be madde and to lete al his vnderstandynge. The seconde payne the which gyueth suche dyspon vnto the dampned is cony-
nuall reproche of synnes that they them haue made to acompte. The thyrde shall be flagellacyons and tormentes inexplcables it without ende or without releasyng. The fourth shall be that they shall foyle and chresse all the dampned togyders and in more greter dysstrye thā euer were stones in a wall or in other thyng by force of engyne of pressures.

The seuenth payne is hongre incompreua-
ble for foure thynges. The fyrste for vnto
suche hongre by no meane these dampned ne may
haue remedye. The seconde for thyng the whiche
is in helle hath not dyspolycyon for to be satysfied
The thyrde for the remembraunce that they haue
of the delyte that they were wonte to take for to ete
The fourth for as moche that they knowe suche
hongre shall neuer cease and soo they knowe well
that these tormentes before sayd and those the whi-
che folowen ben come in nature humayne. By the
occalpon of curtyd eetyng of the fruyt þ god had
defendyd vnto our forefaders.

*fame patientie
ut canes ps. lviij.
Ite serui mei cō-
dent ⁊ vos esurie-
tis. pla. vii.
Sicut oras i iher-
no positi sūt. moys
de pascet eos. p. lx
viii.*

The. viii. payne is of thurst inestymable the
whiche tormenteth not alonely the tonge/

The fyfth

the throte/or the mouth but with that all the part
 yes of the body without and within and such tor
 ment cometh by foure thynges. The fyrste for as
 moche that the dampned haue water presented of
 the whiche they may not taste. The seconde for as
 moche that in such thurst there is no release/or
 hope for any tyme to come/of that torment sayth
 Ihesu cryste in the gospel þ the curlyd ryche man
 requyred the dayes of Abraham one poore and ly
 tell droppe of water and neuer myghte he haue it/
 nor neuer shall he haue it. a man syndech in wryt
 ge that the sayd curlyd ryche man hadde to name
 Tantalus and was of the people of hebreus
 the whiche thyng men asserme for as moche as
 he called Abraham his fader. and he was foure hū
 dreth yere byfore the comynge of Ihesu cryste and
 in the tyme of the grete phyllosopher Arystotele/and
 euer lynes/nor neuer shall cease to dye and for to en
 rage for thurst. In the whiche it appereth how þ
 it is grete errour for to fall in the Justyce of guyne/
 The thyrde is for a sauour that these dampned ha
 ue in theyr taste the whiche is made and compos
 sed of galle and of the bytter thynges of helle the
 whiche holy scripture nameth þ galle of dragons
 the whiche is a torment in explymable/ for in lyke
 as in this worlde it is a thyng moche pleasaunt as
 to taste and sauour precyous wyne and delycious
 meetes. Also in the other worlde it is a thyng mo
 che cruelle as the torment the whiche is to taste. ⁊
 The fourth is a rage the whiche is of the teeth for
 in lyke wyse as the teeth haue ben som what an in

Pater abraham mit
 te lazaru vt itigat
 extremū digiti sui
 aqua vt refrigeret
 linguā meā q̄da cruci
 or ihac flāma. luce
 x. v. capitulo.

Horredū ē incide
 re i manu dei vnde
 tis. he. x.

Fel draconū vi
 nū eorū venenū ac
 pidū i sanabile. de
 vtero. xxxii.
Per quēdā peccat
 o her et torquetur

parte.

strument to caste/they ben in the other worlde an
instrument for to tormente.

The.ix. is a payne ryght excessyue for four
reasons. The fyrste/for they shall be en/
treated ryght cruelly. The seconde by cause of the
place the whiche is ryght vyle and ryght styghyns
ge. The thyrde for they shall be in scrupytude of
the ryght yll sauoure that is of þe deuylles and vnto
the synnes the whiche they haue loued. The
fourth for the compayne / for euery of the damp/
ned hath partyculer payne for the presence & damp/
nacion of the other/as well of deuylles as of the
men and women.

The tenth payne of those that ben dampned
is as vnto the touchynge/for all the parties
of the body of them dampned ben more tender as
to be hurted and displeased than they were in this
worlde whan by botches and apostumes they were
halfe roten and that notwithstandinge they shall
haue agreuance of foure parties. The fyrste
shall be of the ponderosyte and collygacyon from
the one membre vnto the other the whiche is of as
moche grete greuance/as the helth and the good
dysposycyon was the comforte and ayde of other
membres in the present lyfe and more grete of as
moche as the lyfe where þe estate to come exceedeth
in good or in yll that of this present lyfe. The ayde
that the one membre doeth vnto the other may be
known in consydeyrnge the operacyon and vlage

The fyfth

of euery membre in regarde of the other / as we see that the operacyon of the mouth is the cause of þe lyfe of all the other / soo of the eyes / soo of the fote / and of euery of the other membres secrete in al moche that the lyfenes and dystruccyon of the one is the dystruccyon of the other / And soo in lyke wyle may a man saye of the dolour the whiche is in euery membre of the dampned / for it is suffycient vnto the deth of all these other yf deth corporall myght be in helk recovered / and so this may be vnderstonde not aloonly of the membres of the body of nature. but with that of the membres of the body mystycall / that is to saye that yf ony were in hell without hauynge other payne than that that he seeth and knoweth in his neyghbours he sholde suffre for to dye of as many dethes as there are of persones dampned in suche wyle that as many of membres as many of dethes. The seconde payne is for the touchynge of the place in the whiche they ben the whiche fyre enbraseh not aloonly by nature / but more ouer by operacyon dyuyne for that / that he is the instrument to exerceyse the Justyce of god. And for as moche that these operacions dyuynes / & maryculousses ben moche more excellentes than those the whiche ben done symply after the cours of nature the enbrasyng and the torment of the fyre of helle excedeth the herte of all metalles molten the whiche may be ymagyned more exressyuelly than herte may thynke. And therefore whan suche fyre is in the depnes of the herte / of bones / of synes / of wes / and of vaynes / of bloode and of .

Asserunt theologi
alias ate iudicii ge
nerale ab igne infer
nali torq̄ri iquātū
est instrumentū iu
sticie diuine. ergo a
simili vel afortiori
post iudiciū torq̄
būtur. Transibāt
ab a quoniam ad
calore nūmū. Job
xxiii. capitulo.

parte.

the fleshe of the dampned and the whiche is more
to clmeruayll in all þ puyssaunces of þ soule. who
may than thynke the anguysshe of them the whi
che ben in suche torment without euer to haue po
wer to dye. But some may make suche a questyon
¶ If it be so that these dampned shall be bayned in
a ponde of yle after as holy scrypture sayth/ and la
tely hath ben sayd before that as moche is the gre
te oppresse of colde as that of fyre/ as it may be to
enioyne hete and colde in one selfe torment and in
thole þ whiche may not be remeupd from one pla
ce vnto another. The answer vnto that/ the grete
Alberte that suche alteracyon of colde and of hete
in one selfe body maketh/ is not made þ it is put
from one place in to another. But in lyke wyle as
the sykenes of a feuer gyuech fyrste coldenes and
afterwarde meruapllous hete/ eyn so the tormen
tes of helle ben varped amonge these dampned w
out mutacyon of the place of theyr pryson and hell
perpetuall. The thyrde payne is for the touchynge
of other bodys dampned and embraled as a man
seeth sensyblly that of as moche that there is moch
wode in a fyre/ of as moche it bienneth þ more strō
gely/ and therefore the fyre embraled in a towne is
ryght peryllous for the multytude of the houses þ
whiche ben togyders. Not alonely to fele or for the
domage that it doeth/ but with that vnto the regar
de of hym or of those þ whiche nothynge shall pos
sede in the sayd cyte/ for by the erreure and abhor
mynacyon of suche embralynge a man may lese
the wytte and the vnderstandynge / Now thynke
he that may what it may be of those the whiche fe

A questyon.

The answer

Doēs costyliba
nū ignis i the vul
tus tui. ps. x.

The fyfth

Quis ex vobis poterit habitare cum igne deuorante.

Parata sunt derisorib⁹ iudicia et male puericiles stultorum corporib⁹ pueri. ca.

Congregabo super eos mala. & p. i. sagittas meas conplebo i eis. deu. xxxii.

Sagittae sunt fames sitis. frigus. estus. infirmitas. lassitudo et mors.

len them and vnderstonde to be dampned in the fyre of hell for euer more as longe as god shall be god. and they shall be mo than an hundreth thousande thoul andes of þ which euer of them shall make more greter fyre than sholde that of þ moost greatest towne of the worlde yf it were embrased. The fourth payne of the betyng and strykyng þ the deuylls make vpon þ bodys & vpon þ soules of those that ben dampned / and for a bryfe epilogacyon of all the paynes of the partye of the body it is to be noted that all the fyue wyttes naturalles of the dāpned shall be replenyshed with thynges the which vnto them shall gyue tormentes aboue all estymacyons / as the cyte shall see tormentes & creatures deformed / as the doughter shall see the moder / and þ moder the doughter / the systers and the broder kynnesfolke and other frendes. Also the husbonde the wyfe / and the wyfe her husbonde / & so of an hundreth thousande other thynges / that euer of the dampned seeth and knoweth & of euer ry thyng vnto sorowe and dyscase pertyculerly / & so of the helyng / in helyng þ crye / the lyghtenyng and the thondre of hete and of colde the which contynually ben assembled the one as grete as an other / of the which assemble and presse spryngeth a cōsulyon of soude as somtyme we may se whan one putteth an yron embrased in the water / or whā a cloude colde assembleth with another cloude hote Than it causeth þ lyghtenyng & the thondre the which of tymes vnto vs is hateful for þ errour of the grete soude & of the cries / yf it than be so that the body of euer of the dampned be a corner of þ

parte.

lyghtenyng & of the torment of helle/ what con-
fufion of crye and of thonder there may be haue
thynke he that may. Also the taste/ the smell/ and
touchyng ben in semblables varyacions and un-
brables paynes and tormentes. By the consydera-
cyon alonely of the paynes before sayd the whiche
is a lytell thyng in comparyson of them the whi-
che folowen all vnderstandyng the whiche may
vnto suche paynes come or hym kepe theder for to
come sholde well in hymselfe conceue on suche fe-
re that/ by that he hym enforce to do well/ and all
yll for to eschewe and fle/ the whiche thyng is the
ende vnto the which we entende in all the procelle
of this present boke.

Here folowen in one maner of the general pte of
the paynes of the soule dampned.

After þ forty paynes corporalles nombred
and reherced before it behoueth some what
to reherce of the paynes of the soule to the ende þ
chose the whiche wyll not or may not conceue fere
by the consyderacyon of the sayd paynes corporal-
les that for the spyrytualles they may come vnto
the fere of the creature the whiche hath puyssaunce
to dampne body and soule in helle/ for the paynes
spyrytualles ben more cruell and more to be doub-
ted of as moche that the soule is more greter thyng
thā þ body/ þ whiche cōparyson surmounteth now
the capacitye of vnderstandyng humayne in this
(mater/ and by

*Cū timete q̄ pōt q̄
dege corp⁹ & aiam
i gehennam.*

The fyfth

the consequent a man may not comprehend par-
tytly the paynes of the soule/for as it hath ben be-
fore sayd after saynt Austen they be moche more
greter than a man may speke or thynke. And that
notwithstandynge some thynge shall be here reher-
ced how be it that it be lytell/and fyrste in generall
and secondly more in pertyculer. As vnto the fyrst
it is to vnderstonde that vnto god the fader is gy-
uen puyssaunce infynyte/ vnto god the sone sembla-
ble sapyence/and vnto the god the holy goost lyke
bonte and bukōnes/ and this blyssed trynyte one
dyuynyte/one selfe essence/one maieste by his puy-
ssaunce/his sapyence and bonte to create soule rea-
sonable vnto his semblaūce/ vnto his ymage/ in gy-
uyng her mynde/ vnderstandynge/ and wyll in so
hyghe degree of noblesse naturall that he vnto her
hath gyuen fre choyse to do well or yll / soo that it
shall pracede of the free wyll / and yf she her wyll
humble in yeldynge vnto god the obedyence and p-
seruyce that she knoweth by reason naturall to be
due vnto the creature/ she her vnyeth with hym by
grace beyng partener vnto the glorie of his dyuyn-
nyte by so hygh excellence of dyuynyte that he her
calleth the doughter of god/ the espouse of Ihesu-
criste/ and quene of paradyle . And she the whiche
knoweth and may all thynge in god / And by the
contrary whan so noble a creature her peruerteth
contraryous and rebelle agayne god her creature p-
whiche in suche wyle her hath autowyled endoned
& ennobled and y she wyll of her propre wyll agayn-
the cōmaundement and ordenaūce of her god crea-
tour and redemptour. The whiche thynge is agayn

parte:

all reason naturall. Than she suppoſeth vnto god
her creatour/maketh of her ſelfe her god in preſu-
myng and ſechyng dyſordenarly in all thynges
her propre honoure/her glorie/and her prayle/and
for that/that ſuche god is nothyng folye and er-
roure/the poore ſoule myſerable falleth & abydeth
aduerſary and contraryous vnto god the creatoure
in whome is all goodnes and all puiſſaunce infy-
nytly/and he oonly vnto whome is gyuen all ho-
noure. and therfore ſo as we ſee that derkenelles be
contraryes vnto lycht/ beaute and honeſte / vnto
foulnes and vnto all fylth/pouerte/rycheſſe/helth
ſykenes/the deth/vnto the lyfe and ſoo of all other
thynges contraryous. In lyke wyſe it behoueth to
ſaye of the ſoule the whiche is contraryous and ad-
uerſary vnto god. And for as moche that in god as
it is ſayd / is puiſſaunce/ſapience/bonte/beaute/
rycheſſe/glorie / honoure/pleaſures. delytes/lyfe/
trouthe/Juſtice/equytes/ſweetnes/and all other per-
feccyons infynyty & without nombre/it foloweth
well that in the ſoule the whiche by the abuſon of
his propre wyll/is vnto hy contraryous in fermyn-
ge aduerſarye and contraryous vnto the wyll dy-
uine is all frowarde and the contrary of the thyng-
es before ſayd. That is to vnderſtonde/debplyte
and myſerable feblenes/folye and curſydnes/hor-
ryble deſermyte of foulnes/pouerte of all godenes
ſo grete þ the deth/or to be adnychylate hym ſholde
ſeme to be for a grete good/myſery/& dyſhonoure
of all partes dyſpleaſaunce/dyleaſe/paynes/and do-
lours without nombre & without meſure deth eters-
nall vnto hym is his partage and propre heritage

The fyfth

*Comēdū canerit
figūas suaspze do
loze & blasphemā
uerit deū celi p̄ do
lozibus & vulneri
bus suis. apo. i. vi.*

falsete/iniquyte/malpyce/and luche crudelyte that
he curseth god and all creatures in despyrnyng that
all the worlde were dampned as she notwithstanding
dynge that she knoweth well that better with her
it shall nothyng be but euer worse. And for almo-
ste she hath clere vnderstondynge of herselfe and
that she knoweth & seeth her dysposycon her dāp
nacpon/& the pyles & the incōuenyētes before sayd
& the whiche folow without nōbre & without ende in
the whiche is put & gyuen by her propre wyll. also
she hath knowlege of þ goodres of the glorie that
she hath loste by her defaute / And the whiche may
neuer be reconered / and seeth that of all these pyles
she only is the culpe and defaute / she hateth her
selfe and curseth aboute all thynges . And in lyke
wyse as she is dysordynately loued she her selfe ha-
teth and of good ryght / and wolde she hadde neuer
ben made but she may not haue þ thyng that she
despyreth / who knoweth the foulness and dyrt that
she may not dyspue a waye or washe her dyshonour
that she may not reconer / her iniquyte that she may
not correcte / her losse that she may not recover / for
the whiche thynges and for the greete rage in the
whiche she is holden she byteth and eateth her han-
des and her tonge hath well to vnderstonde & she
may not helpe here ne endure / wherfore there is
none vnderstondynge longe ne wrytyng by þ whi-
che a man may declare the payne and greuous ra-
ge of the dampned and this is as vnto the genera-
lyte of the paynes of hell of the partye of the soule.

Here foloweth of the ten paynes pryncypalles of
the soule the whiche is dampned/and euery of the
dpyled in foure.

Capitulum .iii.

The fyrst is of all glorie defayllinge.
The seconde remors wout ende of cōscience
The thyrde Ire/rancure/and murmure,
The fourth pryde and rebellyon harde.
The fyfth of another mans welch cursyd enuy.
The syxte is fere that moche men noyeth
The. vii. payne is torment the whiche sayleth not.
The. viii. is of all Joye defaute.
The. ix. desyre of the deth ryght hydeous.
The. x. is trybulacyon shamyfull.

The fyrste payne is to be depyued from the
glorie of paradyle/and for to vnderstonde
somie what the gretenes of this payne/it is well to
be noted that as moche grete yll is the losse of some
good as is grete the value of that good losse/as for
example. Yf a man demaunde how moche the gre
te yll of lykenes/a man may truly answere that it
is as moche grete yll as helth is grete good for as
moche as the lykenes is contraryous vnto helth.al
so what yll is the deth/it is as moche grete yll as
lyfe is grete good. In lyke wyle yf a man demaun
de what yll is dampnacyon eternall/it is as moche
grete yll as the glorie of paradyle is grete good. &
for as moche that y glorie of paradyle is more gre
te good than the tormentes of payne sensytyue be
fore sayd ben grete yll/it foloweth that the payne
of the damage that these dampned soules

Uisio dei totamen
tes.glo.sag illud p
ostē dāuli salutare
meū. Ego ei mul
to grauiorē q̄ ge
hēna esse dico cru
ciatus remoueri s
abūci ab illa glia
net puto ita acer
ba esse gehēne i cē
dia ut sūt illa q̄b
torq̄ntur d̄ arces
Prospectu dei hec
criso. Itē 3. an. Sū
malis possēt malēt
deū uidere i infer
no i in penis q̄ ex
tra penas deū non
videre.

The fyfth

haue that is to be depriued from the beaytude eternall is more grete yll than all the paynes corporales before sayd. This payne of þ̄ dōmage causeth foure grete and incōpreuables ylles vnto the dāpned. The fyrste is to be depriued to see the blyssed trynptye the whiche is as moche grete yll/as god is grete good after as it is declared before / ymagen he that may and not ȝ þ̄ yll of suche losse & dampnacyon. And therfore sayth well saynt Austen that there is no saynt in paradysle but that loueth better to be in the fyre and tormentes of paynes and too see god than to be in the glorie of paradysle excepte to see good. The seconde yll is to be depriued from the cōsolacyon and glorie that the saued haue for the company & presente of blyssed angellys. The thyrde yll is to be depriued from þ̄ Joye and gladnes that all sayntes haue for the presence the one of the other. The fourth yll is to be depriued from the contree and from the royalme of paradysle the whiche of good ryght is named the lande of lyfe/as this present worlde is well named the londe of deth. Wherfore it is to be notyd that as to lese a dwche/or a royalme in this vallee of misery and of þ̄ couētre of deth and ryght peryllous to enhabyte / it is a thyng so moche ferefull and so moche playnyng þ̄ for to kepe hym from suche peryll/a man doeth armes/bataylles/assaultes/as sholde every man in the ryght of hymselfe to doo for to eschewe the losse of suche good as the royalme of paradysle. Wherof sayth saynt Gregorpe that the lesse of the saued haue enterly and perspyly the posselcion of all paradysle/for charyte by the whiche a man lo

*Propter caritatē
magnā hereditas
illa oībus ē vna &
singularis tota.*

with his neyghbour as hymselfe maketh all goodes to be comon specially in the sayd royalme of paradyle.

The seconde payne of the partye of the soule is named the worne or the remors of conscience and a payne the whiche procedeth of cleere knowlege the whiche than is in the soule/by þ which the she knoweth she hadde ben saued yf she hadde wylled whan she shoulde haue wylled to do the werkes. Also she knoweth that in such losse there is no recover/and this vnto her is a dyspleaser incompreuable as we may see some what in this worlde of them the whiche by theyr defaute or neglygence. leuen a grete good that they ben in remors and in dyspleaser agayne themselfe/ & this payne is augmented vnto the dampned of foure partes. The fyrste is of the mynde of all the synnes þ they euer dyde in theyr lyues/haue they be pardoned other tymes on this behalve or not/for in as moche that god them hath pardoned many synnes & by many tymes/of al moche haue they be the more unkynde to be reformed and fynally to dwelle in synnes. and whan they see the lytell pleaser/the prouffyte & the hardenes þ they haue had in synne & they felen the payne & knowen þ eternyte/thynke who so may þ rage in þ whiche they ben without reasyng. The seconde is of the mynde that they haue of þ good dedes that he myght haue done in lytell tyme/as penaunce & to purchase merytes and the royalme of paradyle & that all is past without euer there to haue remedy. The thyrde is of þ mynde of þ goodes/of

vermis coram nobis
rietur. p. linc. v. l. i.

Quid p. fuit nobis
supbia aut diuicia
en iactat. a. qd no:
bis p. tulit. cap. v.

The fyfth

*Spere do i cito ap
parebit vobis qm
iudiciu durissimu
his q pnt fiet exig
no excedit mia.
Itē potētes potēt
cōmēta paciētur
cap. vi. Itē ibidez
cōtiorib' cōtior
inlat cruciatu.*

the honours & of p'pcheles þ god vnto them hath
gyuen in this worlde for to prayse hym & serue hym
& they haue ben abused in makynge warre & dys
honoure vnto þ creature & vnto the sayntes of pa
radyle. wherfore not aloonly the Justyce & maieste
dypune them holden offended/ but with þ the crea
tures in almoche as þ unkyndenes & the offence is
grete/ now is it ynough clere by reason naturall þ
the offence made agayne the pynsaunce/ sapyence
& bonte infynyte/ his malyce/ iniquyte/ & folpe in
fynyte/ by the whiche it behoueth þ the Justyce dy
pune pynylle iustely/ and by tormentes infynyte
as afterwarde shall be shewed /and this knoweth
and seeth every dampned to be done by the Justyce
infynyte. The whiche they hate soueraynly & vn
to whome they may not resyste/ in ony wyse flee/ or
escape. The fourth of the mynde of the goodes of
grace that they haue other tymes hadde/ or þ they
myght haue hadde/ of the whiche they haue loste þ
mercyte and retribucion the whiche was the dyspon
of god and all the royalme and beaptytude of para
dyle. Also they haue clere knowlege of the benes
fyce of the Incarnacyon of oure loude and of his
blyssed passyon/ the whiche thynge vnto theym is
as moche grete payne/ as the loue and the benefyce
was grete and incompreuable and vpon this pma
gen profoundly every creature after the grace that
the swete Ihesus vnto hym shall gyue / for I am
ynough certayne that none vnderstondynge create
ne may it comprehende all playne.

partte.

The thyrde payne of the soule is Ire / & rancour incompreuable agayne four thynges specpally. The fyrste is agayne the pupllaunce of god vnto the whiche they maye not resyste as yt is sayd / nor withstandynge that they it desyre so ueraynly & ben certayne to haue no power theder to come / by the whiche they ben in Ire intollerable. The seconde is agayne theyr mysery & dampnacyon in suche wyle þe euery of them is in sorowe & in anguyllhe of his propre wyl & dōmage more or lesse after the colour & the dāmage. & for as moch þe soule dampned hath clere knowlege of all her ylles she is enraged of an Ire without mesure. the thyrde is agayne the deupples by þe temptacyon and suggestyon wherof they be comen vnto suche estate & also þe these tormentes ben wout remedy. The fourth is agayne þe persones þe whiche other tymes haue consented vnto theyr synnes / or the which haue not done theyr deuour for to teche them / or correcte & in regarde of this þe subieccyon agayn theyr prelates / þe chyldren agayne þe fader & moder / the harlotte agayne the harlotte / ben in suche a rage of Ire / that none may it thynke or wryte.

The fourth payne is pryde enuenumpyd and they may not it auēge & it procedeth of. iiii partes. The fyrste is as vnto þe regarde of þe lordc shyp & dominacyon infynyte / & generall of þe creature & for almoche þe soule dāmpned it aduersary & cōtrarious vnto god she hath of almoche grete dyspleaser of þe honour & domynacyō of þe creature as suche honour is excellent & grete. The secon

The fyfth

de is vnto the regarde of þ Justyce dyuine/after þ
whiche she her seeth ainged vnto þ eternyte of ex-
cessyue paynes þ she feleth & endureth/ & for al mo-
che þ she hath ben vniuste in vsurpyng glorie/ho-
nour/ & the blaūce of her propre wyll she is made &
formed cōtraryous & aduersary of þ Justyce dyu-
ne/by the whiche she abydeþ Justely in þ obstyna-
cyon of her pryde/ & by þ consequent of her tormēt
wout ende. The.iii. is vnto þ regarde of theyr pro-
pre wyll of þ whiche they haue made theyr god/ &
for þ/ þ they haue loued suche god aboue all other
thynges. & they hþ se agayne þ cōtrary/ & tormen-
ted wout mesure/ & as vnto ony maner of thyng de-
sired they may not come they ben in a se of anguyt
she torment. The.iiii. is vnto þ regarde of þ holy-
nes of vertues & of trowth þ she hath losse & to thē
is cōtraryous/ & alwayes seeth & knoweth þ trowth
Justyce/ & glorie arylen & ben taken frō theyr tor-
ment & from theyr payne by thē the whiche ben in
paradyle/by the whiche she enrageþ of dolour.

The fyfth payne of þ soule is of cruell enuy
in regarde of four thynges. The fyrste is of
the bonce of god/for syns that she is contraryous
vnto god as it is layd/ she hath in her the contrary
of the propriytes and excellences the whiche ben in
god. Now is it certayne that in god is pyte/ swete-
nes/ & mercy infynytly/by the whiche it foloweth
that in the soule dampned there is enuy/ crudelyte
and anguyt she of all the goodneses the whiche co-
me & proceden vnto creatures of the bonce. & mer-
cy of god. And for as moche that suche goodes

parte.

innumerable as well in nature angelyque as in nature humayne/as well in heuen as in erth the torment of þ enuy of thole dampned may not be sufficiently ymagyned. This tormēt is shewed somewhat of this present worlde in the torment þ these enuyous people suffren in the prosperyte of theyr neyghbours. The seconde is vnto the regarde of þ noblesse & excellence þ whiche is in nature angelyque. The thyrde vnto the regarde of other blyssed men & women for as it is grete and is shewed the mercy & bonte infynyte vnto þ saluacyon of þ multitude of the blyssed sayntes/of as moche is it grete/and is multiplyed þ enrage of enuy of thole þ ben dampned. The fourch is vnto þ regarde of lytell chyldre þ whiche ben deed in oyr gynnall synne/ The whiche shall be in þ fyre of hell wout suffryge payne sensyble. In lyke wyse as sayth these doctors & of þ company the which shall be ryght grete/the dampned shall be affrayed for the crudelyte of theyr enuy vnto whome all welch shall be cōtraryous as ynough it hath be shewed before.

The .vi. payne of þ soule is fere immuable in the whiche they were fyrste caste in to hell & cōdampned/for syns in helle there is no redēpcyon it behoueth to say þ they shall abyde in perpetuyte in þ degre of þ payne in þ whiche they ben fyrst cōdampned. this fere procedeth of foure chynge. the fyrste is vnto the regarde of þ Iuge þ they knowe to be pupflaūte & of iustyce infynyte. Also they knowen þ theyr iniquyte is incompreuable and dampnable and of suche comparyson and knowlege pro

The fyfth

cedeth fere scruple inestymable and without euer
to ceale. The seconde is vnto the regarde of þ com
pany of men and of women dampned/for it fau
teth not to ymagen that they ben lesse ferefull in
helle that they were on this halue/but more in as
moche that they may more suffre of fere than they
haue had on this halue. Now is it so that yf they
had sen or mette one dampned on this halue they
had had fere to haue ben madde/thynke than who
that may vnto what thyng it may be in the other
worlde/where these dampned synben an hundredth
thousande myllyons The thyrde is vnto þ regarde
of deuylles/for in as moche that they haue not fe
ryd vnto them to obeye in this worlde/it is þ good
Justyce of god that they feren theyr pience/theyr
lokes and theyr tormentes in helle eternally. This
fere ouer that/that it is naturall it is grauyd after
the Justyce dryue in forme and maner iudycyble
The fourth is vnto the regarde of the grete & hor
ryble paynes of hell/as for an example. If a man
shew vnto ony in this present lyfe a water hote/or
a metall molten and that a man hym certefye that
he therin shall be put by Justyce/by the space of a
moneth or of a yere/he sholde haue moche grete
dred & grete fere aduysle eury creature after that
that he may ymagen the vnderstondynge of soules
dampned the whiche be not in nothyng carryed/
but more soner aboue all nature ayded and cholen
to vnderstonde clerly as well the paynes corporal
les as spyrtyualles the whiche vnto them ben ma
de redy vnto/to that thynke he that may.

parte.

The seventh payne of the soule dampned is certayntye neuer in such payne there shall be ende / terme / respyte / or releasyng for four thynges / The fyrste is for the reason of hym that he hath offended by her synne that is god the whiche is infynyte and eternall : The seconde is by reason of the nature of synne synall / That is to vnderstonde he the whiche at the deeth is founde without true repentaunce . The thyrde is vnto the regarde of the Iustyce dyuine. But for as moche as of that eternyte of paynes due vnto every synne mortall shall be a chappyrain the ende of this mater / it is not as nowe necessarie other wyle to drawe these four poyntes or payne /.

The eyght payne of the soule dampned is default of all consolacyon the whiche default vnto them cometh of four partes / The fyrste is in the regarde of the dyuine fountayne of Joye and of consolacyon / from the whiche the cursyd dampned ben put fer awaye and departed. By the whiche they ben fallen in to the contrarye partye / That is to vnderstonde in to the see and in to the depenelles of heynelles and of all desolacyon. The seconde is in regarde of nature angelyque the whiche after god is the synnguler consolacyon of nature humayne specially vnto the speryte / and for as moche that these dampned haue not obeyed vnto þ good inspyracyons of theyr holy angelles but more soner to þ suggestyōs of theyr gostly enemy

The fyfth

in stede of the keepyng and consolacyon angelyque they haue þ presence and the desolucyon inestymable of deuylles. The thyrde is in regarde of þ holy cōpany of those that ben blyssed/as is Ihesu cryste the vyrgyn Mary/and all those other holy sayntes of paradys the whiche haue not in any maner cōpassyon of those that ben dampned/but they enyoie in the crudelyte and eternyte of theyr tormentes the whiche thynge þ dampned seeth and knoweth By the whiche they ben inestymably tormented & dyscomforted. The fourth is vnto the regarde of the company of the dampned/for the one shal not haue compassyon of the other. By the whiche they curse eche other / and so shal be depriued from all cōpassyon/as well of those of paradys/as of thez of helle.nor in them selfe they may not in any wyse haue it/but they it hate and curse pryncypally/for they ben the cause defayllinge of all/of all the tormentes vnto the whiche the ben come.

The .ix. payne of the soule dampned is desyre to mowe dye vnto the whiche she may neuer come. Of good ryght they may not fynde the deeth in the other worlde the whiche haue refused þ lyfe on this behalue. By the whiche they despyren foure thynges/vnto the whiche they may not come The fyrste is that they wolde they hadde not ben create. The seconde that they myght be as nothyng. The thyrde that they hadde not ben redemyd/ The fourth that they sholde not aryse. for in lyfe

wyle as these four thynges ben grete glorie and gladnes vnto the blyssed. In lyke wyle it is anoy^s lannce and heynes vnto thole acursyd moir than euer man may thynke.

The tenth payne of the soule dampned is confusible retribucion for four thynges. The fyrste is for that that the dampned ben certayne. & god the whiche is theyr aduersary seeth theyr confusible dampnacion for in lyke wyle as to se god is eternall & perfyte retribucion vnto the blyssed. In lyke wyle to be seen of god in eternall dampnacion is inestymable confusyon in all these dampned & some what appereth the confusyon of y^e torment in this worlde for a these hath shame to be seen & knowen in his theft of ony man notable. but soueraynly he sholde fere to be seen of hym & whiche hy shall Iuge. The seconde is for as moche & the tormentes & the multytude & theyr greys ben in y^e clere vylsion & knowlege of god not aloonly but wth hy & all the court celestyn & in lyke wyle as y^e glorie of the blyssed is gretely trustyd by y^e dampnacion of thole acursyd. In lyke wyle y^e dampnacion of thole reproued is agraunte inestymable by cause of y^e knowlege of thole y^e ben saued. of y^e maner of this syght no theologie ne ought to doubte for they of paradys see in god all y^e thynges y^e whiche ben to y^e augmentacion of theyr glorie as be y^e tormentes of hell in lyke wyle as it hath ben sayd before. and shall be more playnly in y^e chapytre of y^e eternyte of y^e paynes infernalles. Also yf ony make meruayle how it may be y^e a chyldre sayd shall haue as gre

The fyfth

of Joye and as perfyte gladnes of the dampnacion
of his fader / and of his moder / or of the one of the
or the fader & the moder laupd of the dampnacion
of theyr chyldre & other frendes. The wyll of the
laupd is in suche wyse vnyed with the wyll dyuine
that all þ / that god wyll / is the Joye & the wyll ry-
ght partye of all the laupd for þ / that god wolde
or sholde wyll after the puyssaunce & Justyce vnto
that dampnacion / & for as moche is it the wyll and
glorie of all those þ ben cholen. The thyrde is of
the lokes of one vpon another / for every of theyn
shall see the synne & the conspyct / the one of the
other / & for þ / that soule resonable not wyltondrynge
that she be dampned leseth not her proprety þ she
had shame of her synne & of her confusyon she shall
be in souerayne angre in herselfe & vnto the syght
of all the worlde as well of the laupd as of þ damp-
ned. The fourth is for as moche as she seeth clerely
the multytude of her synnes the grete and the vns-
hyndenes that she hath commytted agayne þ crea-
tour / and so as the laupd haue in themselves a Joye
& a gladnes of the good dedys þ they haue done in
this worlde. In lyke wyse the dampned seynge all
theyr synnes shall haue for every synne particuler
shame and abhomynacion & incompreuable confu-
sion. Now beholde who þ may what it shall be of
all togyders / by these thynges before sayd it appe-
reth that there are .xl. paynes particulers of þ par-
tye of the body & in lyke wyse as many of þ soule
And so there ben foure score paynes particulers in
every dampned in body & in soule / for as it is sayd

parte:

all the fyue wyttes of nature. That is the syght/ & hearynge/ the smellynge/ the taste/ & the touchynge. Also the bones/ the mary/ the synewes/ the daynes the flesshe/ the blode/ the humours/ & qualytes corporalles shall be replenysshed with souerayne & in dycples/ dolours/ & anguysshes. Also all þe purg/ saunces of the soule/ as the mynde/ & vnderstandyng/ and the wyll/ shall be in Ire/ and in rancure/ in pryde & in rebellyon/ in obstynacyon/ & in profoundyte of souerayne/ eternall desolacyon/ & of confusions and so innobryables that yf all þe see were yll be for to wyte/ and the skye and all the fourte elementes parchment drawen in length/ & all þe tonges of the blessyd lesse not in an hondreth yeres to name & to nombrie the partyculer paynes vnto the whiche is adiuged & condampned euery dampned a man myght not speke nor wyte in an hondreth thousande yere the paynes of one dampned alonly / for yf for euery yere that he shall be in helle he myght wepe one oonly tere/ whan he hadde so moche wepte that it amounteth all the see/ yet sholde it not be but a maner to begynne his torment and his wepyng. Also yf he were a stone a thousande tymes more greater than all the erth and that there came a byrde/ and from an hondreth thousand yeres vnto an hondreth thousande yeres and none of sener and for euery byage he taketh and consumeth of the sayd stone also grete alonly as is the tenth parte of a corne of whete. In suche wyse that in ten hondreth thousande yeres he had not taken of þe stone but þe moultynge of a grayne of the

The fyfth

sayd come and that god had made promesse to one
dampned & whan the sayd stone sholde be all eten
and no looner he sholde haue than þ glorie of pa-
radys but in the releasyng of his payne / the sayd
dampned sholde be now lately dyschargyd of one of
the horryble tormentes of hell þ is þ he sholde haue
hope of þ tyme & of þ houre þ the stone sholde be al
eten / & that than he sholde haue some releasyng
But alas alas & a. C. thousand tymes alas / & whā
shall þ be / And ever more all þ dampned ben depri-
ued & put from suche truste & from every other ho-
pe or remedye / & ben certayne þ for ever withoute
ende & eternally they shall be in payne & in the tor-
ment that they fele & endure / & this payne is dys-
payre / no creature it can suffycently thynke . D
herkes pyteous thynke profoundly where shall becom
me your aeger & your tymes / thynke where is your
loue & your vnderstandyng / thynke yf ye be in the
wape of glorie / or of torment & ymagen that there
are an hondreth myllions in helle þ yf they had þ
fourth parte of the halfe houre to do penaunce and
forecouer mercy in suche wyle that it to do ye haue
the dayes the monthes and the yeres they sholde
do dyligence and suche penaunce the whiche there
they shall neuer fynde / þ whiche thyng they shall
neuer recouer. Alas thynke who that may / the we-
ppenges / the waypnynges / the lamentacyons / and þ
complayntes that they make in leslybly in cursyn-
ge the houre that they were ever begotten / that ever
they were borne of theyr moder / that ever they we-
re nourysshed and gyuen souke / they haue conty-

partei

anually in the mynde and in the vnderstandynge þ
grete goodes that they haue losse. & the grete ylls
in to þ which they ben come / by the which they
may save. Alas where is become þ tyme in þ whi
che we myght haue ben sauyd full lytell whyle ha
ue endured our laughynge / our playes / & our ple
surs of þ worlde. Alas what haue prouffted vs ho
nours / ryches / & delyses / grete castelles / houses /
dygnytes / offyces / all is paste more looner than þ
wynde & with vs abydeþ not but þ maledyccyon
of god / mylery & torment / curlyd be þ houre þ we
hadde not ben fampylhed & deed more looner than
borne / we haue losse þ meryte of þ passyon / we ha
ue losse paradys / & eternall benedyccyon / alas god
wherfore haste thou vs create / curlyd be the creatu
re of creatures / & the houre also of þ creacyon / well
ben we acurlyd & cōfounded / we haue fere to crye to
curse / & blasphemie þ one may not þ other comfort
but well awaye may eche with other sorowe. ¶
how moche is this horryble thyng / cruell & to re
doubte as to offende god & his cōmaūdementes to
trespasse but to late it is hyin to aduyle & repent. su
che remours & other without nombre ben in þ songe
of þ acurlyd / of þ estate of whome & of theyr pay
nes none ne may speke nor wryte playnly / in cōpa
ryson of þ that they suffre / but þ not withstandy
ge who þ well taketh hede & weyeth in his herte þ
the which is layd and reherced in this treatys he
shall conceyue fere yf euer by meane of wrytynge /
or by other waye / erthely he þ sholde conceyue and
vnto that purpose is founde by scrypture that a po

¶ Maledicet regibus
& deo suo. ysa. vii

The fyfth

gele a man excessyvely worldly and of all vanytes playnly named fulques one tyme amonge other was layde in a fayre bedde softe & pleasaunte but he myght not slepe as he desyred & hym it ennoyed that the lyght of the daye came not vnto hym no sooner / not for to here masse / or ellys for to praye vnto god / but for to exerceyle his folyes and his vanytes worldly. And he beyng in suche ennoysaunce thought in hymselfe profoundly what ennoye and doloure he myght haue yf he were condampned hym to holde and abyde in the bedde where he laye tyll vnto þe space of two or of thre yerres wout seynge other lyght / or persone / & conceyued in hymselfe þe for no some of golde / or of syluer / he wolde suffre to be condampned vnto suche ennoye & suche torment. And afterwarde thought yet more profoundly what it myght be of those the whiche haue not done suffyciently penaunce on this behalve / by the whiche they ben iustely adiudged to be an hondreth yerres and some other more / & other lesse in tormentes and in the sharpe fyre of purgatorie / the whiche is so harde and so anguyllous a thyng to be se & endure / þe none ne may it thynke / and moche he meruaylled of the payne / and of þe ennoye that they myght haue in awaytynge the daye of gladnes that they sholde be crowned in the royalme of paradys & delyuered from all the paynes for euer without ende. But so as god wolde he thought more profoundly what it myght be of those the whiche ben in helle dampned in cternyte of tormentes who awayte not nor truste not for euer to haue recourse ne lyghtynge in any space of dayes or of nyghtes.

parte.

lyons of yeres/and by this consyderacyon and thyn-
kyng he conceived such fere/and so grete admy-
racyon that for his folythe and curlyd lyfe he my-
ght not one tyme come vnto such consulyon wher-
re incontynent he dysposed hym to leue his lyfe worl-
dely & ryght peryllous in cōsyderynge þ with gre-
te payne/and well late thynken these worldy peo-
ple of thynges þ whiche vnto them ben fynally for-
to come/ & after in full fewe dayes lest þ worlde
& entred in to þrelgyon of cystorients in þ which
he proufftyed so grete in thynkyng on þ paynes
of helle.the Joyes of paradys & other holy medy-
tacyons/þ for his grete holynes & medytacyon and
perfeccon of good lyfe he was cholen ryght holely
byshop of tholouse/in þ which offyce & dygnyte
he ended vnto þ glorie of god his dayes. By this
example appereth clerely the grete prouffyte þ whi-
che came of holy medytacyon & to thynke on the
paynes of helle & vnto the eternyte of theyr harde-
nes. And therfore to þ ende þ those þ whiche wyl
studdy in this present booke hauynge mater more
haboundantly of fere & to esmeruayll þ eternyte of
the sayd paynes of helle. here foloweth a chapytre
in þ whiche ben contayned many causes & reasons
sheweth wherfore god punyssheth synne eternally.
without euer there to haue an ende.

Here foloweth the chapytre of þ causes & reasons
wherfore þ paynes of helle sholde be eternall.

Notwithstandynge that some thyng hath
ben touched of the eternyte of paynes & for

The fyfth

mentes of them reprobued yet for the more greater
admyracyon and also for to mete with folysse the se-
tences & oppynions & the deuyll soweth amonge
the hertes of many worldly people blynded & dow-
ed in theyr synnes. Here folowen many causes and
reasons by the whiche it is euidently shewed & the
sayd paynes ought to be eternalles wout ever there
to haue releasyng / & pynncypally for thre reasons
generalles. The fyrste is vnto & regarde of & con-
dycon of mortall synne. The seconde vnto the re-
garde of the creatour the whiche is glorious & eter-
nall. The thyrde is the consyderacyon of the vni-
uersall worlde.

As vnto the fyrste & is of the consyderacon
of synne it is to vnderstonde & for four rea-
sons Justyce dyuine requyret & synne be punys-
shed in eternyte. The fyrste is for & that after all
Jugement of reason & offence of synne ought to be
weped & punysshed after the dygnyte / grete / lytell
or meane of hym the whiche is offended / for none
ne may ymagen & it were no grete offence to stryke
vntustely a bysshop thā a symple chapelayne / or &
louerayn bysshop & is & pope thā another man of
the chirche in lesse dygnyte. Now is it soo that by
every synne mortall god is offended loueraynly &
as moche greuouly as his maieste is dygne & infy-
nyte. By the whiche it foloweth that Justyce requy-
reth payne who answereth / & by the consequent in-
fynyte for every mortall synne. The seconde rea-
son is for as moche that by mortall synne every
(creature is depyued from

parte.

welch eternall the whiche is god / and by such wyse he hym submytteth vnto his opolpse / & is dampnacion eternall. The thyrde reason is for asmoche þ mortall synne depriueth þ creature from welch pasc / present / & to come. The welch pasc þ is the passyon of þ blyssed Ihesu cryste without þ whiche it were vnpossyble vnto all þ worlde to moue euade the bondes of þ deuyll / and euer more by mortall synne a man hym depriueth from such benefyce. The good present þ is the mercy of holy chirche from the whiche the synner beyng as a synner is depriued & leueryd. The goodes to come þ ben the goodes of glorie þ whiche by good Justyce holde not be gyuen in ony wyse vnto those the whiche ben enemyes & aduersaries vnto the creature as ben all those þ whiche fynally abyden in mortall synne. The fourth reason is for asmoche that mortall synne of his propre condycyon destroyeth all the good dedes of the creature þ whiche he comytted / for euery thyng destroyeth his contrary in as moche as is in hym / as it appereth of fyre & of water / of lyght and of derkenes / and so of other thynges contraries. Now is it ynough certayne þ there is no thyng contrarious vnto the wyll dyuyne but onely synne / and by the consequent synne destroyeth and putteth vnto nought as moche as is in hym the wyll dyuyne and so putteth all þ blyssed Trynity vnto no thyng / and in such wyse he destroyeth all the worlde / as well the holy men & women of paradys / as also all these other creatures / for it is Impossyble that creature may

The fyfth

In ifetno nūc qd
 p̄fitebit tibi quafi
 dicerz null^o. p. vi.
 Itē qz nō ifernus
 cōfitebit tibi neqz
 mox laudabit te
 expectabit qd deſce
 dāt i lacū veritatē
 tuā. ysa. xxxviii.

be to haue enduryd but in that/that god hym hol
 deth and conſerueth and yf god be dyſtroyed by ſp
 ne the whiche aloonly vnto hym is contrary/euery
 creature is deed and deſtroyed in the deſth of the
 creatour. But it is a chyngge impoſſyble ꝑ god may
 not be/or to dye/by the whiche it foloweth & beho
 ueth ꝑ ſynne be punyſhed after ꝑ puyſſaunce/lapp
 ence & eternyte of his contrary ꝑ is god/& yf it we
 re not done/there ſholde be defaute of Juſtice.and
 yf Juſtice dypune and infynyte deſayle/god ſhold
 deſayle/Alſo the ſynner the whiche dyeth in mox/
 tall ſynne/ſynne in eternyte /for yf he alwayes
 hadde lyued/alwayes he hadde ſynned.And in as
 moche as that he endureth in ſynne / he ſoughte to
 endure punycyon. Alſo yf the ſyne the whiche euer
 endureth were not for euer punyſhed /the Juſtice
 penytue ſholde be to moche vnlawfully dypunyſ
 ſhed and all trowth dypune defraudyd/ye anoynt
 yd the whiche ben chynges to moche impoſſybles.
 Alſo as moche grete is the tranſgreſſyon/as ꝑ gre
 te oblygacyon. Now is it trowth that euery creatur
 re is bounde to ſerue and honoure his creatour the
 whiche chyngge he may not do the whiche is in des
 dely ſynne/but more looner doth the contrary that
 is to knowe to blaſpheme and to dyſhonoure god.
 By the whiche he is the tranſgreſſour of the lawe
 dypune and of nature the whiche ben lawes eternal
 les. By the whiche it foloweth that ſuche tranſ/
 greſſyon ought to be punyſhed eternally.

A S vnto the seconde poynt the whiche is in
the comparyson of the synne / and of the
creature agayne whome it is done / it is to vnder-
stonde that for foure reasons he ought to be puny-
shed eternally. The fyrste is for the grace that god
hath done vnto the creature humayne / for of as
moche as the grace / or the benefyce done vnto ony
is grete / of as moche is greter the offence or the for-
fayte of hym the whiche is redeuable / or shall yel-
de accompte before hym whome he ought to serue &
honoure / As for an example. The kynge gyueth a
thoulande pounce of rente vnto one knyght and
vnto another an hundreth thoulande pounce both
tweyne offende and comyette treason agayne the
kynge. Than it shall be Iugyd that the treason
of hym the whiche hadde an hundreth thoulande
pounce is more greuous thanne is that of hym þ
whiche hadde not but aloonly a thoulande poun-
de / and therfore for as moche that an hundreth
thoulande pounce is more greater thyng thanne
a thoulande pounce aloonly. And vnto the pur-
pose god vnto vs hath gyuen the body and the sou-
le the whiche ben also as the two knyghtes / vnto
the body he hath gyuen / syght / tastynge / smellyn-
ge and herynge / and so of other gyftes corporalles
but vnto the soule he hath gyuen vnderstondynge
mynde / and in creatynge her vnto his ymage and
vnto his semblaunce in gyuyng vnto her hym the
whiche is the good and tresour infynyte / and not
withstondynge that the

The fyfth

it forfayteth & comytteth treason as many tymes
and as often as whan she her consenteth vnto de-
deply synne / for she withdraueth þ her honoure the obe-
dyence / and the glory that she oweth vnto her crea-
toure by þ which it behoueth to laye þ as is moch
grete the offence as was grete the benefyte / and for
as moche that he was infynyte / also is the tran-
gressyon and punycyon infynyte by so ryght Justy-
ce that ony creature nedeth to doubte. The seconde
reason is by cause of the iniury done vnto god in
that / that the soule her consenteth vnto the gylte of
mortall synne choleth and loueth better ony good
create than she doeth her creatour. Now is it so þ
bytwene the good create what soo euer that it be
& the good increate þ which is god vnto þ dista-
ce infynyte & of as moche þ the good that a man
choleth more sooner than a man doeth god is lytel
the iniury is þ more grete as vnto the consyderacy-
on / by the which it appereth þ lecherous men and
women the which maketh of theyr belly and of
theyr pleasure of theyr sensualityte theyr god / and
the couetyse men and women of theyr golde & of
theyr syluer / & proude men and women of wynde
of abulyon and of vayne glorie doeth horryble in-
iury vnto god & infynyte and may not abyde vn-
punysshed after as it vnto hym apperayneth that
is to knowe infynitly / or elles he sholde not be the
god of Justyce infynyte þ which is a thyng Im-
possible. The thyrde reason is by cause of the maie-
ste dyuine þ which hath be ynough shewed before
That is to vnderstonde of as moche that he þ whi-
che is offended / is of more grete noblesse / dygnyte

sapience / Iurysdyccyon / and auctoryte / and of as
 moche that a man is more holden and bounde / of
 as moche is the offence agayne hym þ more greute
 And for as moche þ god is of maieste infynyte and
 þ the creature vnto hym is boude infynytly That
 is to saye as moche as the hath beyng / substance
 and other goodes / ben they of nature / of grace / or
 of fortune it foloweth clerely þ the offence of mor
 tall synne ought to be infynytly punysshed . The
 fourth reason is by cause of the Justyce dyuine the
 whiche thyng . He may also shewe / þ it appertay
 ne vnto þ Justyce & mercy dyuine to rewarde the
 blessed in eternyte of gloire / for þ obedyence / honour
 & reuerence þ they haue done vnto theyr creatour in
 this worlde by þ same selfe Justyce it behoueth þ
 he punyssh the eternally þ inobedience / þ dyshonour
 & irreuerence þ these curtyd dampned haue done to
 god theyr creatour in this present lyfe .

AS vnto þ thyrde poynt pryncypall & fynal
 the whiche is þ synne ought to be punysshed
 in eternyte after þ comparyson þ it hath vnto the
 vniuersall worlde / it is to vnderstonde þ euery per
 sone of his propre nature & condycyon desyeth to
 come vnto welch eternall . & therefore þ soule þ whi
 che her consenteth vnto mortall synne / cholet for
 me good create / as ben honours / in proude people
 rycheles in couetysle people / delytes pleasures car
 nalles vnto lecherous people / he constituteth his
 ende / and blyssednes in þ thyng þ he desyeth so
 ueraynly & all these thynges the whiche hym may

The fyfth

serue / be it god / the sayntes the angelles / or other
 thyng for to come vnto suche ende / he them desyr
 eth not but by the ende & felicyte before sayd / and
 of suche people is there without nombre & wolde ha
 ue in this worlde & / that they desyre & neuer to see
 god or other blessydnes to haue. And for as moche
 & in suche loue & suche desyre they ben foude at the
 houre of deth / it is not agayne the inclynacyon na
 turall of the soule. That is to vnderstonde that she
 abyde in her eternyte vnder the punycyon of the
 deceuable beaytude & she hath cholen about god
 & agayne god / and this is for the fyrste reason of &
 thyrde poynt & whiche sheweth wherfore the puny
 cyon of the dampned ought to be eternall. The se
 conde reason hath ben lately touched before / for &
 perfeccyon of the worlde vniuersall requyret that
 he there hath felicyte eternall / and this here is ord
 ened by Iustyce vnto them the whiche haue relys
 ted and foughten in this present lyfe agayne theyr
 sensualityte and propre wyll agayne the worlde and
 the deuyll and haue perseuered syll vnto the ende.
 And by that same selfe Iustyce behoueth it that pu
 nycyon eternall be preparred & reserued vnto them
 the whiche haue not wylled to fyght / but haue obe
 yed vnto theyr aduersaries / and soe whan euery
 creature shall haue Iustitrybucyon after his me
 rytes / or demerites / all the worlde shall be in her
 perfeccyon / In the whiche he shall haue no more /
 as to adde / to mynysh / or to varye / for it apper
 taineth vnto the puyssaunce / sapience and Iusty
 ce dyuine to conserue all thynges in theyr fynalle
 perfeccyons. The thyrde reason for the grete vtyl

*In mensura cōtra
 mensurā cū obiecta
 fuerit iudicabit
 dñs. pla. xxvii. c.
 Itē. xxviii. ca. 30
 nam in pōdere iu
 diciū et iusticiā in
 mensura.*

parte:

te the whiche cometh of the eternyte and mysery of
the dampned vnto the perfeccyon of the vniuersall
worlde/for fyrste god is seryd soueraynly. Also his
commaundementes ben kepte the more humbly &
the more dyligently/and in so doyng a man pur
chaleth fynally fere fylpale or chyldly meryte and
saluacyon. And therfore to saye that the paynes of
the dampned ben and ought to be eternall/it is no
pyte/but souerayne iniquyte and manifeste subuer
cyon of the trowth of god conteyned and shewed in
holy scryptures & all the destruccyon of oure holy
fayth catholyque. The fourth reason of the eterny
te of þ paynes of the dampned þ is for þ glorie of
the creatour þ whiche is þ souerayne ende wherfore
all thynges ben create/made/formed/ & ordeyned
The whiche glorie shyneth & is shewed vnto all
the worlde/grete noble & infynyte/in as moche þ
þ myltitude of þ dāpned & theyr paynes/dolours
& tormentes ben grete innumerable & eternall. for
in lyke wyle as the mercy infynyte of þ creatour is
shewed/in þ grete beartytude or blessydnes of para
dyle/so is manifested þ Justyce by the eternyte of
þ tormentes of þ dampned/and of suche many/
festacyon of mercy and of Justyce cometh and ac
cordeth a melodye of glorie wherof sayth holy scryp
ture that a man ought to synge before god the ver
lycle/or the songe of mercy and of Justyce.by the
whiche we may vnderstonde & also it see in piacty
le þ melodye of mulpyque may not be pcrfpte yf the
re be not perfeccyon of tenoure / and yf the tenoure
were not eternall the melodye sholde not be eternal

In lyke wyle the

qq ii

Deo ei militat oē
quod obstat. her a
lexader de hals.

Qui bona egerit
ibit i vitā eternā.
¶ vero malo i ignē
etnū. Hec ē fides
catholica ec. her a:
thana. i sym.

Misericoꝝ diā i in
dicium cātabo tibi
domine. ps.

The fyfth

melodye of the glorie of the bleſſyd ſhall not haue
tenour yf the paynes of the dampned were not eter
nalle. I vnderſtonde by the tenour of the gloriouſ
melodye of paradys the crye and the wayle and
horrible thondre of helle. By þ counter tenoure þ
ioye & the gladnes of the bleſſyd men & women of
paradys. By the floryſſhyng of that melodious
muſyque I vnderſtonde the Joye and exaltacyon
and the gladnes angelyque the whiche incompreua
ble and inenarrable for ſhe is not alonly in ioye
corporall but with that in the eres of the ſoule. In
lyke wyſe as it ſhall be drawen in the treatyſe of
the Joyes of paradys / vnto the whiche vs wyll
brynge and lede the ſwete Jeſus vnto whome be al
honoure and glorie with the fader and the holy
goſt. A B C D

¶ Here after foloweth the treatyſe of the Joyes of
paradys and fyrſte the prologue for the fyfth cha
ptrye.



After the treatise of the paynes of helle here
 foloweth of the Joyes of paradys by the
 consyderacyon of whome & mouynge the lyght of
 the holy fayth catholyque / the wyll / the desyre and
 the loue of herte humayne is drawe vpwarde / for
 in lyke wyse as by the consyderacyon of þe horryble
 paynes before wryten a man cometh vnto fere / gre
 te lytell / or meane / after as þe vnderstandynge and
 cōsyderacyon of those paynes / is grete or lytell. euen
 so in lyke wyse cometh a man for to loue and to de
 syre the Joyes of paradys after that they ben con
 sydered moche or lytell of herte humayne wherof
 for to exercyse the loue and the desyre of herte hu

The fyfth

mayne for to purchase the glorie of paradys some
thyng I put that it be ytell is here after wryten
fyfte in generall & secondly more in especyall. As
vnto the fyfte it is to vnderstonde that after as la
yne Austen sayth/a mortall man may not speke or
ymagen the multytude the gretenes/and þ nobles
of the Joyes of paradys/for they ben mo the grea
ter than tonge ne can tell/or herte ne may thynke
There is founde souerayne pease without warre
reste without labour/Joye without sorow/infynyte
rychesses/faythfulnes/pongeth/and gladnes foun
tayne of all goodes that vnderstandynge may thyn
ke/or that herte may desyre/for the blesyd see god
face to face/and all other thynges in god and god
in them selfe. Also they see the humanyte of Ihe
su cryste /they see the vyrgyn Mary/and all her ho
ly company of the blesyd vyrgyns/of the whiche
vysyon sayth saynt Austen and also saynt Grego
rye that who so it sholde not haue but by the espace
of one Journey alonly a man sholde for to purcha
se suche good despayre all þ rychesses/& honours
pleasurs/and delytes that a mā myght haue in an
hondreth myllyons of yeres in this present worlde
and with that to suffre all the martyrdomes/an
guysses and sorowes the whiche may be spoken or
thought. That is to knowe for to come vnto gode
for to moue see in so lytell espace of tyme the bles
sydnes the whiche is promysed vnto all the frendes
of god to possede eternally. O blesyd very god eter
nall/that these poore blynde worldly people may
not suche meruaylles here rede/or vnderstonde so
me what/for than may they cōprehende certaynly

parte.

that all welch earthely and worldly is not but pure
and lettyng/pouerte/helth/is but syknes/wylde-
me but folye/gladnes ennoye and heupnes/ponch
decrepyte and aeger/lyfe temporall a languor mo-
call and so of other thynges blynde and transpo-
ryes in cōparyson of the goodes of eternall glorie/
As vnto the seconde poynt all shall be recyted ten
pryncypall Joyes of the partyes of þ soulle. And in
lyke wyse ten of the body contraries & oppolytes
vnto the paynes and tormentes of the dampned./
And euery of them shall be dyuyded in foure by the
consyderacyon of the whiche Joyes the espyryte hu-
mayne shall not be alonly a slepe/but ryally de-
de and insensyble the whiche hym shall not moue
by a feruent desyre for to come vnto welch incom-
parable. The whiche thyng is the pryncypall en-
de and intencion of all the procelle of this present
booke.

Si consideram⁹ q
equit⁹ sit nobis
punit⁹ i celo vi-
lesit⁹ aio oia q h
tur i terris Terre
nanāq iudā iugne
felicitat⁹ parata
pōd⁹ ē nō subli-
dū ē. Epalis vi-
ta eterne vite cōp-
ata mors est poti⁹
dicēda q vita. gre
in ome,

¶ Here foloweth the ten pryncypall Joyes of the
partye of the soule.

The fyrste of god ryght clere knowlege.
The seconde the loue of all his puppauce.
The thyrde with hym wout ende to abyde.
The fourth Joye the whiche euer shall endure.
The .v. of all welch ryght large haboundance.
The syxte grete honoure and grete reuerence.
The .vii. beaute of þ soule meruaylous.
The .viii. partye pease & gracypous.
The .ix. refeccon desyderable.

The fyfth

The tenth felcypse inuaryable.

Capitulum .vi.

The fyrste Joye of paradysse of the partye of the soule is the clere vylon of god and of all other thynges the whiche appertayne vnto the glorie of hys laude. Wherfore it is to be noted that the blessed shall haue thre maner of knowleges. The fyrste is named the knowlege in the clerenes of the myddaye the whiche is none other thyng to vnderstonde but to see ryght partyely the essence of dyuine. The seconde is named the knowlege in the clerenes of the mornynge that is to knowe all the creatures spyrtyualles or corporalles in hys myrrour of the blessed trynity that is to vnderstonde in the blessed sone of god vnto whome is graunted lappence eternall. The thyrde is named the knowlege in the clerenes of the euentide that is to knowe the creatures in theyr propre essences and natures. By the whiche appereth that this Joye of the clere vylon shall procede of foure partes. The fyrste shall be to see the dyuynyte the whiche neuer creature seeth in this mortall lyfe but in the lyght of the fayth than he hym shall shewe ryght clerely / and after as wytnesseeth holy scrypture the soule shall be in suche wyse transumed in god that in her the which is vnto the ymage of the blessed trynity shall appere vnto all the world the souerayne puyssaunce lappence and bouite the whiche ben in god & shall be than semblaunte vnto god by grace of dyuine. who shall be more shynynge than is the sone for her clerenes: Of this vylon or knowlege the whiche is incompreuable as for this present lyfe cometh and

parte.

procedeth a loue the whiche is as moche grete as is
that knowlege and of the loue & knowlege cometh
and procedeth Joye as moche grete as ben knowle
ge & loue / & they ben inestymables. Also is the ioye
whiche of it procedeth / & than whan the soule her
shall see the doughter and the espouse of the kyng
eternall enherytour and in p̄ryall posselcion of the
royalme of paradys for euer eternally. Who may
it thynke what Joye she may haue / for in suche cō
templacyon p̄perkenes of my lytyll vnderstonyn
ge defaulteth. The seconde shall be vnto the blessyd
cōpany of paradys as well angelyque as humayne
& of the gretenes & multytude of merytes of all the
sayntes / the whiche thynge may be somwhat vnder
stonde yf a man vnderstonde the perfeccon of the
charyte p̄ whiche is in paradys. That is to vns
derstonde p̄ every of them loueth his neyghboure
as hymselfe / to loue some thynge proprely / that is
to wyll hym good / and h̄p̄ to reioyse of his honour
of his Joye / of his blessynges / of his rychesse / and
of his wysdome / of his promesse and soo of other
gyftes and perfeccons as well of the partye of the
body as of the partye of the soule. Wherefore it be
honest to conclude p̄ every of them that ben blessyd
hath partyculer Joye of all the saynt / of whome
some may not be more blessyd / other lesse / & other
egally. and for to haue mater of meruaylous con
templacyon and ymagynacyon / and in lyke wyse
is it royally where that one saynt seeth & knoweth
an hundreth thousande the whiche ben egall vnto
hym in glorie / it behoueth to saye yf he loue theyr
welch as his owne that he hath an hundreth thous

The fyfth

lande tymes more grete Joye of theyr glorie than
he hath of his owne propre and synguler ymagen
we secondly that he seeth & knoweth hondreth myl
lyons of whome euery of them hath more of glory
by the halfe than he hath/it behoueth to saye þ an
hondreth myllions of tymes in double/ he hath mo
re grete Joye of suche multytude of the laud than
he hath of his synguler Joye. & yf mortall man we
re neuer on this halue suffycient for to nōbre or for
to wryte þ glorie partyculer of þ lesse laud/ what
may it be/ what may a man saye of this present cō
paryson vnto suche multytude of the laud. Also
sayth & practyseth saynt Barnardyn þ euery of þ
sayntes of paradys hath more grete ioye of þ glo
rye þ whiche is in þ blessed vyrgyn Mary than of
his owne propre/ & of þ that he may haue of all the
courte celestyall aboue of her of almoche as her me
rytes & her graces exceden þ gyftes & the graces of
all those þ ben cholen/ In þ whiche dyfference of
meryte a man may ryally ymagen as moche grete
excesse as he may haue in þ offerēce of þ skye in
comparyson of þ centre of the erth/ for she is the na
turall moder of god þ whiche pryuplege exceedeth al
the excellences þ a man may speke or thynke. also
the ioye that euery of þ laud the ryght holy huma
nyte of Ihesu cryste is of almoche the more grete
as þ that he hath of hymselfe of þ vyrgyn Mary
and all the company of paradys as þ gyftes and
graces of Ihesu cryste exceden þ gyftes & merytes
of all þ laud/ the whiche excesse is infynyte for as
moche þ suche a man that is to knowe Ihesu cryst
is god egall vnto the fader and vnto the blessyd ho

parte.

ly goost in all maieste dyuine and all these compa
rylons before sayd of þ multyplycacyon of euery
of the sayd they ought to be vnderstonde as vnto
the nombre & multytude of þ glorie and not almo
che or more partycly to loue. That is to saye þ eue
ry sayd loueth more partycly his propre & partyc
uler glorie than he ne doeth þ of all the sayd / &
so he it ought to do by good charyte þ whiche begy
neth vnto hymselfe but for almoche þ charyte ma
keth all thynges to be comon be it good / or yll / eue
ry of the sayd hath accydentall Joye as well of þ
multytude of the sayd as of theyr merytes and of
euery of them in partyculer more or lesse after þ de
grees of the glorie þ he seeth and knoweth and los
ueth in euery of his neyghbours. Who may thynke
and nombre this glorie or it fayne to comprayse &
to esmeruayll. The thyrde maner of knowlege
is that they shall see and knowe clerely all the syn
nes greate and horryble that they haue commyt
ted. And also they shall see the cantelles the subty
lytees and temptacions deceuables that they ha
ue escaped / were they of the worlde / or theyr propre
sensualyte / or of the deuyll / and of as moche that
they ben escaped / the more vycorously and from
the more stronger bataylle and from more grea
ter perylles / of as moche knowen they the more
ayde and the mercy of god with oute the whiche
they hadde hadde full lytell power for to resyste or
them to releue after the byenge of the deeth for the
gylte culpe of synne and as moche as they knowe
to haue hadde the more greace grace & ayde of god
of as moche loue they hym the more & of as moche

*Culmin' dimittit
tur minus diligit.
luce. vii. cap.*

*Scim' qm dilige
tib' deū oia coope
ratur i bonū rom.*

The fyfth

viii. vbi glo. i. i. i. i.
 nearisolia sine pro
 operasine aduersa
 sine etiam pterita
 peccata quertur i
 bonu i. i. i. i. bea-
 titudinem.

Boni malos vide
 bunt i. mali bonos
 vbiq; ad iudicium
 post ho iudiciu bo
 ni videbunt malos
 s; non mali bonos
 hec magister scien
 tui. d. l.

Letabitur iust^{us} cu
 viderit iudictama
 nus suas lauabit i
 sanguine pccatis.
 ps. lvi.

Stultorum infinit^{us} e
 numerus. puerb.

that they loue hy the more / of as moche haue they
 the more grete Joye / for as it hath be sayd before /
 after the loue grete or lytell is mesured the Joye p
 whiche in it procedeth and so it appertayneth not
 aloonly the merytes of the laued ben vnto p aug
 mentacyon of glorie / but with that p synnes that
 they other tymes commytted / of whome they haue
 glorie not to haue done them / or of the condycyon
 of synne / but accydently for as moche as they haue
 done penaunce / & that they ben releuyd . The. iiii.
 maner of knowlege shall be p they shall se & know
 the dampned the erroure & the multytude of theyr
 paynes & tormentes wherfore vnto theym shall be
 declared & manifested p Justyce of p sappence dy
 uyne / & of almoche p they know p more grete and
 infynyte Justyce of as moche they hym approue &
 hym loue / & of almoche they loue hym the more / &
 of almoche they the enioye / & for as moche that p
 dampned & the multytude & gretenes of theyr syn
 nes ben innumerable of almoche haue they p mo
 re grete Joye. In p whiche appereth p neuer p dap
 ned ne comytte synne wherof he ne receyuech aug
 mentacyon of the glorie of euery of the lauyd. Als
 so it appereth that in lyke wyle as the augmentaci
 on of the glorie that they seen in p lauyd / and that
 they receyuen the one of the other is incompreuable
 as it is sayd before. In lyke wyle is incompreuable
 the augmentacyon of the glorie the whiche cometh
 in the lauyd by the occasyon of the dampned and
 them seluen for as moche that there aren mo of p
 dampned than of the lauyd. Also many the whiche

haue ben other tymes grete synners/as saynt poull
saynt Mathewe/and mary Hawdelapn/shall see
the grete and horryble tormentes þ they haue Ju/
stly deseruyd. The whiche they haue escaped by þ
bonite & mercy of god/wherfore they ben the more
embraled & sharpe in the loue of god/& by the con
sequent it foloweth þ they haue the more grete de/
lectacyon & Joye of almdche as the loue is þ more
grete in lyke wyse as it is sayd. By these thynges
before sayd well notyd appereth clerly that all thy
ges ben reduced fynally vnto the glorie of god/for
who so refuseth or hym yeldeth indygne of the gra
ce & mercy of god/falleth & is reducyd vnder the
Justyce/& of almdche is the thyng dygne for to
meruayll & to prayse god in his Justyce infyny
te as in his mercy/who may it thynke luche infy
nyte & luche depnes of glorie.

The seconde Joye of the partye of the soule/
is partye to loue þ whiche procedeth of .iiii.
thynges. The fyrste is god wherfore it is to be no
tyd that reason & experyens vnto vs shewen that
of as moche that some thyng is of more grete va
loure/of as moche is it worthy to be the better belo
ued/and of as moche that it is the better belouyd &
desyred it is the more grete Joye for to haue the
possession and the fruytyon. Now is it soo that in
god is all bonite/sapience/honoure / and noblesse/
swetnes Joye and gladnes/and so of other perfec
cyons infynytes the whiche may be desyred and lo

The fyfth

ued. By the whiche it behoueth to saye that all
those þ̄ whiche of suche lo grete goodes haue sure
possession eternall they haue moche more greater
Joye of hym / than of any other thyng / of as mo
che that god is more grete good than is all other
good create. And syns he is all good and welch in
fynpte it appereth clerely that he ought to be bylo
ued infynptly aboue all. other goodes the whiche
may be spoken or thought. Now is it shewed that
of loue cometh Joye and gladnes as grete as the lo
ue may be. By the whiche it foloweth that the Jo
ye that these blessyd haue / for the loue that they ha
ue vnto god / in god / and of god is infynptly in in
fynpte aboue all other Joyes that they may haue /
of any other good create by suche maner that suche
Joyous pleasurs and gladnesses that ever weren
in persone or creature / or myghte be / ben lesse thyn
ge vnto the regarde of theym the whiche proceden
of the lyuely fountayne of the blessyd Trynpte
thanne is a droppe of water vnto the regarde of all
the sees. The seconde thyng the whiche we shold
de loue after god / that is oure seluen after the or
denaunce of god and also of nature and of trewe
charyte. And therfore for as moche that the sayd
seen that they haue purchased welch infynptly
and euerlastyng without ende / and that they ha
ue done the thyng by the whiche they ben comen
vnto the grace of god / and vnto the glorie of pa
radys they hym louen / and the goodes that they
haue purchased as moche as they ben / and that

partes

they haue purchased greate welth . for as mo/
che as they haue purchased welth infynite and
euerlastynge / as moche is grete theyr loue in them
seluen and of theym seluen . And by the consequent
as moche is grete theyr Joye and nombre / thyn
ke it who that may . The thyrde thyng the whi
che we sholde loue / that is that we sholde loue our
neyghbours and the maner of the loue after god
and holy scripture is as our seluen and of this Jo
ye it hath ben touched here before in the seconde ar
ticle of the fyrste Joye . I put that it is another
thyng to se and to vnderstande the welth of hys
neyghbour / and another thyng hym to loue / for
the one procedeth of the vnderstandynge / and the
other of the wyll / but for the comon rule it suffy
seth as nowe that euery saupd enioyeth hym of
the welth and merytes of his neyghbours of as
moche the more that they ben in the more grete nō
bre and in the more hygh degree of merytes. By þ
whiche it b houeth for to saye that in lyke wyse as
the vnderstandynge is full of the knowlege of the
grete felcypse and also the beatytude of his neygh
bours . And in lyke wyse is the wyll full of loue /
of the whiche procedeth a Joye and a gladnes as
moche grete as may be the knowlege and the los
ue . And for as moche that of god alonly is kno
wen the nombre of the cholen and the degree of all
theyr Joyes and merytes . And also is þ glorie of
euery of them þ he hath vnto the regarde of þ loue
of his neyghbour . The fourth thyng that we

The fyfth

Sholde loue our owne bodyes / the whiche shall be
chancelere and chynnyge more than the sonne of
some moche of other lytell after theyr degre of
glorie and of the merytes of the soule as it shall
be sayd here after and syns it is so þ these worldly
people haue pleasur & gladnes to see them clothed
and enornyd with peryous clothes as golde & syl-
ke / & of dyuers & of many fures of wyld beastes
the whiche abyllmyntes may not longe endure w-
out gadynge of wormes and that they ne chaunge
colour / what may be the Joye of the blessed & the
chynnyge of the robe of immortallite þ whiche vnto
them shall be gyuen & presentyd by the blessed Jhe-
su cryste the kyng of glorie for eueray. The whi-
che they haue deseruyd in this present worlde / for
that / þ they haue subduyd theyr sensuallite for to do
penaunce who so may it compass.

*Spēs est certa ex-
pectatio future be-
atitudinis ex dei grā
et bonis meritis
precedentibus pue-
niens hec magis se-
tēcia. xx. vii. di. iii.
Penitē. i. az agite
appropinquabit reg-
nū celoz. mat. iiii.
Beati paupes spū
qm̄ ipsoz ē regnū
celoz. math. v.*

The thyrde Joye of the partye of the soule /
is to be sure and certayne that the glorie &
the blessednes in the whiche a man hym seeth and
knoweth shall neuer defaile / and in lyke wyle as
the fyrste Joye precedent succedeth vnto the mery-
te of the fayth that a man hath holden and kepte
and the seconde vnto the meryte of charyte / sembla-
bly this thyrde Joye of certaynte is vnto the regar-
de of the vertue of the true hope that a man hath
hadde in the bonte of god to mowe come vnto sus-
che glorie. By the whiche a man hym dyspōseth
by holy werkes. This Joye of certaynte is

the cause of foure parties. The fyrste is for promysse that god hath made vnto the blessed to haue and possede eternally the Joyes and the royallme of paradys. The whiche promysse is wrytten in many places of the holy scripture the whiche may neuer lye / and by the whiche we may knowe some what the grete and inestimable difference of the poore and deceivable glorie worldly and of that the whiche is the very glorie eternall. for fyrste the glorie the whiche is worldly is in thynges outward and not alwayes in the soule / for many the whiche haue and possede the royalmes of the erth suffren moche of ylls and of thought & of anguyshes in theyr consciences and oftentymes they ben moche miserable and in pryson and bondes of synne of helle by the grete and horryble mortall synnes / but those the whiche haue the glorie of paradys ben and shall be in all euer glorious in body and in soule. Also the glorie of the worlde is imperfeyt / for he that moost hath the more he defaulteth / but that of paradys is ryght parfeyt without any indygence. Also that of the worlde cnoweth not longe. Where is now the grete and noble kynge Dauid. Salomon. Arphaxat. Ptholomee. Nabogodonosor. Alexander and Charlemayne & those other grete lordes and kynges erthely & whiche haue ben in the worlde grete / glorious / and prynces / and in rychelles / theyr glorie wylde not anone be passed. But so is it not of the glorie of the blessed / for there is not so lytell a saynt in paradys but that he hath more honour of prayse / of glorie / and of rychelles than there

Quia caritas est
et plenus est
et inabit in
loz. mat. vii. Itey
mat. xxi. Multi in
trabunt i vitam eter-
na. Ite de hoc e ar-
ticulus fidei. Quia
eterna Ite d bona
eget ibat i vitam et
na. In symbo.

The fyfth

Beatitudo est finis
omni bonorum aggregatio
gratiae perfectio. hoc
est.

shall moue in one man only all the glorie that
euer was and shall be till vnto the ende of the worl
de in all p[er]petuities vpon erth. And how moche oughe
he to haue grete desyre and grete hope the whiche
insynp[er]ly is certayne for to come vnto so grete gos
de. The seconde cause of this certaynte / is for as
moche as god and nature haue ordeyned that euery
thyng the whiche is comen vnto his ende cesse his
mouynge in receyuyng the perfeccyon the whiche
appertayneth vnto the degre of his nature and of
his condycyon. Now is it soo that the espyrite hu
mayne create so nobly by p[er]p[et]uall d[ur]yng than
is in the ende and consummacyon whan it is vnyed
with god as well by grace as by glorie / for in that
he hath the accomplisshment of all his desyres &
possession of goodes insynp[er]ly. By the whiche he
may neuer other thyngge appetyte / but abyde al
wayes in such stedfastnes of the beatytude euer
lastynge. The thyrde cause of certaynte is for by
cause of the estate of immortalyte / for syns that
sp[er]yte create hath taken his body vnto the whi
che he hath naturall inclynacyon / and that he has
the deseruyd in this brete and mortall lyfe for to
come vnto the begynnynge of euery creature the
whiche is god / it is impossyble after the lawes
that haue ben instytute by the sapience d[ur]yng vnto
his creatures but that he abyde in the stedfastnes
of the eternall v[er]sion of the blessed t[er]mynye. The
fourth cause of this sure stedfastnes yf for the value
of the good vnto the whiche these blessed ben com
me / that is god the whiche is the good insynp[er]ly.

parte.

And more over the whiche is not Impossyble that a man may other thynge loue / but in hym and for hym. By the whiche as well the mynde as the vnderstondynge and wyll ben partlyly despyed and so there is partlyle certaynte of the beatytude eternall without any admixtyon to put in of varyabylte / wherfore every creature sholde take payne for to come vnto suche blessydnes eternall.

The fourth Joye of the partye of the soule / is a meruaylous and a grete exaltacyon & gladnes inuenerable the whiche caueth four thynges in the soule yblessyd. The fyrste is that by such the Joye all thynges vnto hym ben put in Joye. The seconde is that she fulfylleth and maketh dronke the wyll / for it is a thyng Impossyble but that the wyll of the blessyd be not all holly replenysshed with gladnes. The thyrde is that notwithstanding her excelle and abondaunce she shal not be in cnyte ne in angurthe / but ever more softe / swete and pleasaunte. The fourth is that she parteth all the desyre as well of the vnderstondynge as of the wyll the whiche naturally desyren gladnesse and comynge. The whiche thynges may not be partlyly founde in this present worlde transytorye in lyke wyse as it appereth ynough by experyence / for all the gladnes worldly endeth and taketh his terme in angurthe and in sorowe and a lyke thyng is it of comynge worldly and earthly the whiche better ought to be called folye than comynge.

Inebriabitur ab
vbertate domus tue
et potabis de voluptatibus
tue potabis eos.
ps. cxxv.
Omnis homines scire
desiderat. puerb.
xii. ca. Ead senten-
cia habetur. i. math.
Extrema gaudia
luctus occupat. qui
additit / pñ addit
et dolorem.

The fyfth

The fyfth Joye of the partye of the soule is
abondaunce of all goodes the whiche ben
yelden them in the soule in fourte partes. The fyr-
ste is of god the whiche is fountayne and depnesse
of all goodes the whiche may neuer be spoken nor
wryten, nor herte humayne ne may it thynke, and
therfore he the whiche hath suche perfeccyon of
goodes he hath all without that, that it vnto hym
may ony thyng defayle / And he that hadde an
hondreth thousande worldes and shoulde be pryue
of this In the whiche is suche perfeccyon of goddes
he myght well saye that he hadde nothyng. The
seconde is of hymselfe / for the soule yblessyd her
possedeth in god in her souerayne perfeccyon of all
his myghtes / and of his vertues and mer-
tes. And therfore it is well sayd that who so put-
teth his herte aboue all in god he hath his herte / &
so hath god, and he that it putteth in another pla-
ce he leleth his herte, and so leleth god. The thyr-
de is for the presence of the company as well of p-
.ix. ordres of aungelles, as of the patriarches, ap-
ostles, martyrs, confessours, and vyrgynes, and
for the consummacyon of the charyte the whiche
is in paradys the welch of the one is the welch of
the other in lyke wyse as it hath ben before sayd
and declared. The fourth is for that that the go-
des before sayd ben all toggeders not the one after
the other / or the one withoute the other, and the
soule chosen in hym and by hym the whiche is al-
myghty is soo vygorious in all his myghtes
that she may haue knowlege, loue and also grete

parte.

gladnes/as well of god/as of all the creatures/as well in euery of them in particuler as of all cogyders for euery moment/and for euer without ende By this it appereth that euery true crysten man sholde enforce to moue come vnto suche goodes to suffre an hundred thousande tymes þe deeth ryght Joyously yf it were possible and god it sholde requyre/but by his mercy he doeth it an hundredth. And tymes better chepe vnto the whiche the poore worldely people haue ryght lytell regarde.

The fyrste Joye of the partye of the soule is honoure incomparable for foure chynge. The fyrste is for his deuocyon/deuocyon is almoche to saye as dedycacyon/or to be ordeyned to serue god and hym prayle. And for as moche that þe soule yblessyd is ryght partyly the temple of the blessed crynste/she is bayned in the lyght of the loue infynyte/and embraied with louerayne & ryght partyte deuocyon. The seconde is for as moche þe she her seeth the doughter of god by true adopcyon and yf lordshippes erthely and worldly is reputed chynge hygh dygne and honourable/as it sholde be to be the sone of an Erle/of a duke/or of a kynge/what may a man thynke of that spyrityuall & dyuine lagnage/who may it thynke. The thyrde foloweth by the seconde/that is that by suche adopcyon she her seeth and knoweth the quene of paradys/who may in suche honoure compas and chynge/he hath mater ynoughe for to delaye. The

The fyfth

Ego dixi dilectiss
• filii excellit omnes.
ps. lxxxv.

fourth / that is that not aloonly suche is the doughter and quene of paradyle / but with that she is aduowed and rekenowleged goddesse by partycypacyon . By the whiche all the courte celestiyall vnto her bereth reuerence with grette honoure and of good ryght syns that god her sohnnoche honoureth and ryght excellently deysyeth.

The senenth Joye of the partye of the soule is beaute full of admyracyn in foure maners . The fyrste is in beaute of vnderstonnyng / the whiche is the clere knowlege of god and also of his creatures / As it hath ben touched here before . The seconde knowlege is the beaute dyuine the whiche illumyneth and maketh the soule glorious for to shyne an hondreth thousande tymes more than y sonne The thyrde is y beaute of noble vertues with the whiche the soule is innoynyed / as sholde be a ryght ryche vestymēt with grette myltitude of golde and of precyous stones the whiche hath ben sette by a werkeman souerayne in shynnyng varyacyon of dyuers colours / for he the whiche hath innoynyed the heuen with dyuerse bodyes shynnyng and the erth with the trees and the trees beyng grene / and the see and the ayre with fylshes and foules fleyng / flowers and feders so dyuersely paynted and fygured that souerayne werkeman hath inestymable paynted / and ennoynyed his doughter / his loue / and his espouse / his trone and his redynatoire . That is to vnderstonde the soule

parte.

glorious and blessed. The fourth is the compar-
yson of þe foure vertues cardynales þe whiche shal
be in thei souerayne operacyon. That is to
understonde/Justice/force/prudence/and attem-
peraunce/shall holde the soule without ony resis-
tence in her operacions agayne god/and agayne
euery creature/for by the vertue of force the soule
is vnied with god/by Justice she is subiecte vnto
god/by prudence she cheleth to see god aboue all
thynges/by attemperaunce she is not subiecte nor
letted by ony mouyng of passyon the contrarie/þe
is beaute and ordenaunce spyrituall ne may not
be shewed vnto vnderstondyng humayne for this
presentlyte but ryght lytell in comparyson of the
trouth.

The eynge Joye of the partye of the soule is
for the eternyte of her gloire the whiche is
greate and incompreuable for foure thynges. The
fyrste is for the presence and conformyte that she
hath with god. The seconde for the company and
amiable charyte that she hath with the aungelles
and the aungelles with her. The thyrde for the
vnyon and Joyous consyderacyon of her wyll w
the sayntes of paradys/and all the sayntes with
her. The fourth for the tranquylte that she hath
in herselfe by that that she shall be sure and con-
fermed in the eternyte of her gloire and blessednes
and for as moche that all these thynges the whiche
haue ben touched here before/it is not necessarye to
prolonge this artycle.

The fyfth

*Credetes autē ex
ultrabili leticia in
narrabili & glori-
cata reportates fi-
nē fidei vte salutē
aiar vteq. i. pe. i. c.
Aug. xii. de. ci. dei*

*Deus est finis deside-
riorum nostrorum & sine fi-
ne videtur. sic fasti-
dio amabilis sine fa-
tigacione laudabilis.*

*Disce et magna
est domus dei & inges-
sus loci possessoris et
varietas. tercio. cap.*

The nynty Joye of the partye of the soule is
refeccyon ryght delectable for foure thyn-
ges. The fyrste is for as moche that than the spy-
ryte humayne is the souerayne consumacyon of al
perfeccyon of all delectacyon/and of all his desys-
res/and so is come vnto that/that he hadde before
bplenued and hoped/and vnto that vnto the whiche
he neuer rechyd nor ouer come. The seconde for
as moche that all payne / all labour / all thought/
fynnyshed in this worlde hath no taryenge or reste
but in glorie there is no thought / labour / nor dys-
maye / but all to the contrary. That is to vnder-
stonde / peas / Joye / and consolacyon. The thyrde
for that that the company is ryght delectable / As
some what it appereth in persone of grete honoure
fre and lyberall vnto whome it suffyseth not to ha-
ue in his hous aboudantes and delycyous meetes
yf he haue not company lyke. In lyke wyse is it
of the soule yblessyd the whiche hath the kynge Jhe-
sus / and the quene the moder of god and the mu-
syque and melodye angelyque and all the prynces
dukes / Countes / and barons / esquires / ladies / ge-
tyl women without nombre the whiche all theym
delyten ryghte Joyously in the beaute and in the
noble vertues and merytes of the soule yblessyd. /
The fourth for that that the palays where suche
feste is songen and suche dyner is inestymable gre-
ce / pleasaunt / and ennoynyd the whiche is the pro-
prie herytage of the soule glorifyed after as holy-
scripture sayth. And yf it be so that in this lyfe
mortall a man hath Joye / lotes and pryse for the
(proprie or

possession of a royaume or of a duchye what may her
te humayne ymagen of the glorie the whiche ap-
perceynerh vnto the soule to haue the conquest of
suche heritage.

The .x. Joye of the partye of the soule is bles-
syngnes without any varyacion or diminui-
cion or imperfeccon the whiche ben foude in worl-
dely glorie. The fyrst admixcion of some thought
for there was neuer soo glorpyous a man erthely &
worldely but that hath some defeaute. Many be ry-
che the whiche haue no helth / these other ryche & in
helth the whiche haue not beaute or they be not of
all folke byloued / these other ryche hole & fayre but
they haue not all that þ theyr herte desyreth / but in
the glorie of paradys there ne is defeaute diminui-
cion of beaute / of rychesse / of pleasure / of charyte.
The seconde imperfeccon of glorie worldely is a
maner of anoyssaunce / for in wyne or in meete / in
carnall delyte / in dysporte / in rychesse / or in what
some euer other thyng that he may desyre comen
fynally to anoyssaunce & hath ben the lesse prayled /
but in the delytes of paradys is neuer foude any
varyacion / alwayes in loue without tydynge / al-
wayes begynneth euer more beloued / euer more de-
lectable & pleasaunt. The thyrde imperfeccon of
glorie worldely is that it may not endure / for lyf
humayne & temporall is compared vnto a wynde /
vnto the smoke / or the arrowe the whiche is depars-
ed & shote with the bowe the whiche hath noo tar-
ryenge tyll vnto that þ she is in the marke aduysed
and determyned of hym the whiche it shotech / but

Nonat° de mulie-
re breui diues tpe
replet multis mis-
seriis. Job. xiii.

Breues dies hois
sunt. Job. xii.

The ffyth

the glorie of paradyle is named the crowne/for as moche þ̄ therin is none ende/for it procedeth of h̄ in whome there is none ende þ̄ is our creatour very god in eternyte. The fourth imperfeccon of glorie worldely is alteracyon/for other pleasures ben desyred in youth/other in meane age/and other in age in lyke wyse as it is ynough known by these the whiche haue had some experyence. But the glorie of paradyle perseuered without euer hym bydynge/for in the fontayne of that glorie þ̄ is god there ne is no maner of alteracyon/varyacyon/or mutacyon. Also in the soule glorious there ne is place ne dispolicyon to encrease/or to dimynyshe his meryte/but to abyde & perseuere/in degree/in poynt/& in the estate in the whiche he hath ben fyrste put & crowned wout euer to moue loue/to thynke/or to desyre other thyng. for he it þ̄ more grete/lytell/or the meane/the shall be soueraynly full & so perfectly content that in ony wyse the wolde not more or lesse as a man may exmpletye of a noble kynge the whiche had thre childern/the one of grete & notable corpulence/the other lytell/& the thyrde lesse vnto whome he made robes to be cutte of a lyuerey of one self clothe ryche & ryght precyous / whan it come to the vslage & to the werynge of the layd robes / neyther of them wolde leue the vslages of his one propre robe for the other tweyne not wstandynge that they were more worthe by the half as vnto the pryce/but not as vnto the dyspolicyon fayre and honest of body/for euery of them sholde be to moche or to lytell. In lyke wyse is it of the degree & prayse of paradyle/the whiche de/

Ego deus & non mu-
tor. Gloria mea
innouabit. Johis
xxix. ca.

Parte.

grec the kyng of glorie hath gyuen and dyspoled
vnto euery of them after the ordynaunce of the in
fynpte of sappyce & bonte / in the whiche all the
blessyd ben so perfectly conformed that other thyn
ge they may not in any wyse desyre or appetyte.
vnto the experyence of the whiche thyng inenara
rable vs wyll the blessyd swete Ihesus conduyte
and byngge Amen.

Here foloweth the treatyse of the Joyes the whi
che ben of the partye of the body.

After the .x. Joyes of the partye of the soule Caplm .viij.
le it behoueth some thyng to wyte of the A questyo.
Joyes of the partye of the body. Some may de
maunde the cause of this ordre / that is to vnder
stande. Wherfore in the treatyse of the paynes of
helle haue ben fyrst recyted the paynes of the body
And secondely of the soule but in the treatyse of
the Joyes of paradyle is made the contrarye / for
fyrst is spoken of the Joyes of the soule / and forth
with fynally of the Joyes and douers of the body.
The answer
The answer. for as moche þe synne is come by þe
meane of sensualyte in the soule the whiche is con
sented vnto curlyd desyres & vnto the wyll of that
folyshe & myserable sensualyte in the whiche the
spyrte sholde reasonably agaynsaye in refreynynge
it vnder the rules of the wyll dyuyne / of good
ryght the dampnacyon of the body the whiche
hath be þe meane of synne hath ben fyrst treatysed
But it is other wyse of the Joyes of paradyle / for
he is gyuen as well vnto the body and vnto the
A ij.

The fyfth

ſensualyte/for that that it is ſubmytte vnto the ſpyte after the ordre of reaſon. And therfore all the glorie of the body cometh of god by the meane of the ſoule. In lyke wyſe as dampnacyon cometh vnto the ſoule by the meane of the body / & in ſuche wyſe appyred the ordre of this treatyſe & the anſwere vnto the queſtyon. And therfore of the glorie of the body & of his douers is now to treate fyrſte in generall & afterwarde more in eſpecyall. As vnto the fyrſte it is to vnderſtande that the body glorious hath foure pryncypales excellences that theſe theologpens callen the douers of the body / that is to knowe clerenes ryght delectable / impaſſyble in enarrable / ſubtylte inſtymable / and aglyte incomparable. Alſo after ſaynt Ancelme / beaute / force / lyberte / helth / all other delytes & pleaſures that may be ſpoken & ymagyned in regarde of the operacyon of the fyue wyttes of nature & of the place & of all other circonſtaunces in lyke wyſe as it appyred here after ſhall be in all the bodies of the ſaued & in ſo ryght grete & inſtymable excellence that any tonge mortall is not ſufficyent for to ſpeke it / but for as moche as god excuſed the fraglyte humayne the whiche dooth that that in hym is / here foloweth in partyculer the .x. pryncypall Joyes the whiche ben in euery body vnyed wth the ſoule glorious.

¶ Here folowen the .x. Joyes of þ^e partye of þ^e body.

The fyrſte of the body excellent clerenes.
The ſeconde perfecte impaſſyble.

Parte.

The thyrd subtlyte meruayllous.
The fourth agglyte incompreuable.
The fyfth celestypall habytacpon.
The sixte moche delectable vtyson.
The seuenth melodye ryght agreable.
The eyght prayenge inestymable.
The nynewth sauour and pleasaunt tastynge.
The tenth the prayse of voyces wout cessynge.

The fyrste Joye of the partye of the body is
clerenes the whiche may be compared vnto
four thynges. The fyrst is vnto the soule / for as
moche that the soule shall be more dygne / more
noble / & of more greter degree of meryte of as mo
che vnto hym shall be yelden his body the more
shynynge in the douaure of the clerenes of glorie /
As for example. Who so taketh a lyght grete or ly
tell & it sholde put in a lampe / or in an other vessel
of glasse / of as moche as the lyght sholde be the
more grete / the sayd glasse sholde be the more shy
nyng. The seconde comparyson is vnto dyuerse
partyes of the body / for a man ought not ymagen
that the eyes & the face of the body glorious aren
in ony degree more clere and more shynynge than
shall be the foot or the legge. The thyrd compa
ryson is vnto these other bodies glorious / for in
lyke wyse as we see h the sonne & the mone & all h
sterres of h lyke haue one suche dyfference in thyr
clerenes h tweyne may not be founde in all semblaz
bles / a lyke thyng is it of the bodies of h blessyd.
The fourth comparyson of the good werkes done
durynge the vnyon of the body and of the soule in

Benedicamus pa
tri & filio cu scō spi
ritu laudem⁹ & su
peraltem⁹ cū in se
cula. Dan. iii.

The fyfth

this mortall lyf for the blessed haue gloire & prayse of all the good werkes þe they euer dyde in this worlde for the loue of god weren they in the estate of grace or in mortall synne / how be it that in that there is grete dyfference in lybe wyle as it hath ben sayd before. By the whiche it appered that a man may delyre to lyue longely for to amende his lyf / & for to exercyse hym in his good werkes / of the whiche a man may haue Joye & prayse without ende. The prayse of the good dedes done in the estate of mortall synne is a Joye accidentale the whiche cometh as well vnto the body as vnto the soule for as moche that they haue in some wyle disposicion & preparacyon to retorne vnto the estate of grace. Of that sayth Alexander of hales in his summe that the good werkes may be suche that durynge the tyme that a man is occupped in them a man taryeth as for any successyon of tyme the mortall synne is not aggrauate durynge the occupacyon of those good werkes. Also saynt Bernardyne in his treatyse de contractibus in the sermon lxiij. the whiche thus begynneth. Ecce ego vobiscū sum &c. recytech twelue oher prouffytes the whiche comen of good werkes done in mortall synne. fyrste they defenden the persone from some synnes in the whiche he sholde falle yf were not those good werkes. Also they dysposen the soule vnto oher or semblables good werkes. Also they contynue the soule in lyf mortall & vertuous. Also those the whiche done theyr penaunce in suche estate of synne ben acquyte. Also they occuppe the tyme in suche wyle that without those good werkes a man sholde

de falle in to ydlenes or in to more grete ylle. Also they make the persone partener in the good dedes of his neyghbour. Also they letten many grete losses & curtyd aduentures the whiche thesē synners haue deserued & augmenten the goodes temporels as ben helth of body / rychesse of golde & syluer / & of otheṛ possessyons / for the whiche goodes they shall haue honoure & glorie yf they ben one tyme sauyd. Also they letten the pyssaunce of theyṛ goostly enemye the whiche had þ more grete occasyon to make the synner to falle in to temptacyon yf were not those good werkes. Also a man is not so moche punysshed in helle or in purgatorye as yf a man had ben ydell or occuppyed in euyll werkes in the tyme that a man hath done those good dedes. Also they prouoken the bonte of the creatoure for to gyue grace vnto the synner to reknowlege his gylte & for to fynde mercy. By the whiche it behoueth to saye that the body & the soule of the saued haue glorie accydentale for suche werkes how be it that they haue ben done in the estate of mortall synne.

The seconde Joye of the partye of the body is perfecte impassybylyte for foure thynges. The fyrst for he may not haue thyng in this worlde that vnto hym may be contraryous / be it withoutforth or within. The seconde for as moche as the body hath other tymes endured in as moche as mortall & passyble of as moche shall he be in the more hygh degree of Impassybylyte as before hath ben sayd that some shall be more clere than

The fyfth

other. The thyrde for as moche that all the partes of the body shall be egall in suche maner that yf he were in the fyre of helle where an hondred thousande glaupes ryght sharpe stryken agayne hym where he myght not in any wyse suffre them. The fourth for as moche as the contemperacyon of the foure elementes of the whiche the body hus mayne is compoled ben in theyr souerayne & ryght perfecte consumacyon by þ whiche may neuer fall passyon / corrupcyon / ne alteracyon / & in suche wyse le they abyden impassybles eternally.

The thyrde Joye of the partye of the body is subtylte in foure maners. The fyrste for suche body glorpyous may be w & win an other body not glorpyous in lyke wyse as the fyre the whiche is a thyng corporell may be by the waye of nature wout & win in all the parties of an yren on fyre & therfore yf by waye naturell suche penytracyon is done in a body not glorpyous / it ought not to be ryght grette meruaylle yf it be done by puyssaunce dyupne in the bodies the whiche ben glorpyed. The seconde for the body glorpyous shall not be with the body glorpyous / for two bodies glorpyous for to be cogydres repugne of good congruyte and vnto the ordre that the sapynce inpsynpte hath put in thynges treate. The thyrde / for the body glorpyous shall be egally subtyle in all partes the whiche ought to be vnderstande as to thynte on an other body not glorpyous / for the eye shall not fynde more of resyltence than the fote or the hande & in lyke wyse of other membres / but neuerthelesse

Hec dicit thomas
anglici in suo .iiii.

Parte.

the one membre shall be more subtyl or lesse after as it apperteyned vnto the disposicion of the body humayne. The fourth is the body glorious shall be & abyde in that degree of subtylce þ he hath desired for ever wout synndynge ende & wout synndynge resyltence the whiche maketh lettynge vnto the wyll of þ soule but þ the body glorious may be in a moment from þ heuen in the erthe & from þ erth in heuen & from the one parte of heuen in þ other in lesse space of tyme than now it may be spoken vnderstande or thought.

The fourth Joye of the partye of the body is agglyte in four maners. The fyrst for the body glorious shall be aboue all obeyssaunce vnto the wyll of þ soule & shall not lette it in no maner but þ the be incontinēt from one place in to an other as may be now our thought as soone ferre as nere. The seconde for the body glorious shall not haue more of disposicion to descende than to ascende but all his propre inclynacyon shall be obeyed vnto the puyssaunce & wyll of the soule the whiche suche glorie vnto her hath pryncypally purchased in obeyenge vnto the creatoure. The thyrde for as moche as the body glorious is not borne from one place in to an other for necessity or indygence as we see in this worlde but all oonly for the pleasure & glorie of the soule and therefore in no thyng that may be ymagyned the body glorious ought not to lette or tarpe the soule. The fourth for as moche as the body glorious may not alonge hym from the presence of god for in what soeuer place

Aug⁹ xxi. de ci. 84
vbi volet spūs ibi
protinus erit.

The fyfth

In iplo vultum.
monemur & lum?
eccl. xvii.

Corpus quod cor
rumpit aggrauat
animam.

that the body and the soule gloryous be borne al-
wayes they ben present & haue the clere dyspon of
god. And so it appyed shortly of the four doua-
res of the body that is clartye/impassyblyte/sub-
tlyte/& aglyte. the whiche ben of the hygh perfec-
cyon that is in the lesse of the gloryous that is or
the whiche fynally shall be in glorie with þe blessyd
that none entendement withholden & aggreued in
body mortall ne may it comprehend / but euery
creature in his owne ryght ought faithfully to la-
bour to the entent that he may fynally haue the
experpence of suche meruaylle.

The fyfth Joye of the partye of the body is
by cause of the habytacyon of þe heuen em-
peryall for four thynges. That is to vnderstande
for the beaute/for þe force & for the resonaunce. The
beaute of heuen is suche & so grete that it may not
be compared vnto no beaute erthely. The gretnes
of the erthe is also as nothyng in regarde of the
gretnes of heuen/force/joye/& gladnes there pro-
ceden & habonden in all partyes in suche maner þe
the fyue wyttes gloryous ben soueraynly replenys-
hed euery of them that that he appetyteth/that is
is to knowe that the spght is full of Joye and of
gladnes for four thynges. The fyrst is the huma-
nyte of Ihesu cryste. The seconde for the presence
of the gloryous quene the moder of god. The thyr-
de is in seenge the grete & innumerable company
of the blessyd. The fourth is for the clerenes of the
glorie the whiche is the thynnyng of all sayntes
assembled in one lyght. Thynke he þe may what.

Cantate dño canti-
cū nouū. ps. c. l.
Itē. Cantem⁹ dño
gloriose est honori-
ficat⁹ ē. ec. exo. xv.
In pma ē laus vo-
calis put dicis glo.
sup illud. Exulta-
tōes dei i gutture
eor. Qui habitet
in domo tua i secu-
la seculor. lauda-
būt te. ps. lxxiii.

Parte.

thyng it may be to see these thynges before sayd /
for no wytyng ne may suffyfe for to declare the
one of them all oonly as it is / also that the clere-
nes of the lest body glorpyous the whiche is or shall
be fynally in paradys shall be greter / than shall
be the clerenes of the sonne yf she were .xiiij. ty-
mes more grete than she is now ones . Wherfor
humayns thynke than what may be þ clerenes of
the precyous & ryght glorpyous body of Ihesu cryste
& of his blyssyd & ryght dygne moder & also of o-
ther euery of them in his degree. But what may þ
be of all togyder but oonly one depnes of Joye & of
gladnes as moche grete as is þ lyght . And this is
as vnto the fyfth Joye of the body.

The helyng shall be full of Joye & gladnes
for foure thynges. The fyrst shall be for þ
melody of þ voyce the whiche is & shall be herde in
the glorie celestyall. The seconde for þ grete nom-
bre of them the whiche maken & gyuen suche me-
lodye / for there ben men & women / angelles & ar-
changelles in one accorde of dyuine and celestyall
mulyke. The thyrde for by cause that the longe be-
foresayd proderth of loue & of Joye infynyte. The
fourth for the reason of hym vnto whome is ma-
de suche Joyous melodye / that is vnto all the blec-
syd crynpte the whiche gyuech so moche of good-
nes & so moche of honoure vnto all the company
of the lamed the whiche neuer may cesse to mag-
nyfye god and hym to prayse without noysaunce
or helyng wery . And this is for the sixte Joye of
the partye of the body.

The fyfth

The smelle shall be ful of Joye & of gladnes for foure thyngs. The fyrst is for þe smelle of the precyous body of Ihesu cryste. The seconde for the sauour of þe virgyn Mary. The thyrde for þe smelle partyculer of euery saynt in paradysle. The fourth for an inestymable & redolente odoure the whiche is composed of all togyders for in lykwysse as the syght & the herynge ben full of swetnes & of melodye þe whiche proceden of dyuers parties. so is the smellynge of euery of them in partyculer & of all togydre. And this is for the. vij. Joye of þe body.

The tast shall be replenysht wth sauour incomprenuable for in as moche þe in þe glorie of paradysle is al welch assembled it behoued þe it replenyshe the tast & the touchyng in lyke wysse as these other wyttes corporelles by the whiche suche thyng is named in the gospell þe dyner or þe souper of paradysle for foure reasons. The fyrst for as moche þe in lykwysse as the meete corporell vnto vs cōtributeth þe lyf mortall of this present worlde. In lyke wysse the glorie of paradysle contynueth þe lyf eternall vnto all the saned. Also for as moche as it suffyleth ryght abundaūty. Also for as moche as it gyueth squerayne perfeccyon vnto the operacyon of the taste for of all the sauours pleasāntes & delectables that euer were in wyne & meetes in fruytes or other thyngs there shall be made & composed one souerayne the whiche shal haue the perfeccyon & delectacyon infynity of all these other the whiche contynually shall refreshe the blessyd. Also for as moche þe the tast shall be euer more in

Parte.

the good & perfecte disposicion well to take & to la-
mour more or lesse after the degree þ the soule hath
deserved. And in lyke wyse is it of the touchynge/
for he shall be in suche delectacyon that the pleasu-
re & gladnes he may be declared by no tonge mor-
tall / by the whiche thynges it appyred in what ma-
ner & how after the fragylte & lytell power of en-
tendement humayne / how the blessyd ben ryght
ful of glorie / of loue / of Joye / of helth / of gladnes /
of beaute / of bonte / of rychesse / & of all other goo-
des wout ende & wout mesure that may be spoken
or compysed by entendement of persone mortall
be it as vnto the glorie of the body or of the soule.
the whiche thyng ought to moue / pryke / & exhorte
our hertes for to come vnto suche glorie the whi-
che ryght derely the blessyd Jhesu cryste vnto vs
hath conquered & promysed infallybly yf we hym
wyl obeye in holdynge the parthe of his ryght hos-
ly comaundementes. And this is as vnto the .ix. Joye
of the partye of the body.

*Si vis ad vitam
gredi serua manda-
ta. Math. xx.*

Over these thynges before spoken & nombred
it is to vnderstande that there are certayne
persones amonge the saned þ whiche haue glorie
accydentall excellent & synguler / the whiche glorie
is named aureole the whiche is as moche to saye as
a lytell crowne þ whiche is gyuen vnto suche blis-
syd for the synguler batayll in the whiche they ha-
ue ben victorious as ben those and they the whiche
haue kepte pure virgynyte wout corrupcyon volun-
tarie of theyr body be it in lyght or other wyse þ
they had hope & purpose to moue come vnto suche

*Hic materia vide
as i catholicon ia-
nuellus i illo verbo
vugo.*

The fyfth

victorye for the loue of god to haue in wyll alonely
to breke her virgynyte ne maketh to lese the aureole
le yf a man hym repent & that the dede hath not
ben accomplisshed. Also she the whiche is despyled
ayens her wyll and afterwarde perseuered in her
good purpose shall not lese the aureole / & yf she
had conceyued lygne in the sayd vyolacyon. Also
the aureole is promysed vnto doctours the whiche
haue vertuously resysted vnto the deuyl as well for
them as for theyr neyghbours. And by the doctour
ought a man also to vnderstande the good pre-
chours and those the whiche wyten doctrynes mo-
rales vnto the glorie of god and for the saluacyon
of soules / for vnto suche is promysed the aureole &
not all oonly vnto them the whiche haue the de-
gree & professyon of doctour. Also vnto martyrs
the whiche haue had vyctorye of the worlde in suf-
frynge the deth or effusyon of theyr blood for the
loue of god & for the trought of the holy sayth ca-
tholyke. These thre aureoles hath soueraynly the
blessyd Ihesu cryste / for he is a virgyn and the sone
of a virgyn / doctour and martyr ryght excellent.
Some of those that be cholen haue had as many
aloonly / some othe tweyne & some othe all thre.

The .x. Joye of the partye of the body is for
the prayse vocale the whiche is made gene-
rally vnto euery saued in particuler & of all togy-
ders before the throne of the blessyd trynnyte prynci-
pally for foure thynges. The fyrst for as moche as
god hath gyuen vnto creature reasonable his yma-
ge & his semblaunce vnto the creacyon of thynges &

*Alia ē claritas sci-
lis alia claritas lu-
ne et alia claritas
stellan. Stella ei*

Parte.

in lyke wyse as the gyfte of creacyon is incompre-
nible for the semblaunce þ which is bytwene god
& the soule deifyed & saued/also is inenarrable the
Joye of suche comparyson of semblaunce & þ pray-
se the whiche for suche gyfte & benefyce is yelden
vnto the creatoure. The seconde for the redemp-
cyon of humayne lygnage/for in that that þ bles-
syd seen clerely and manyfestly the loue infynyte
that god vnto them hath shewed by his blessyd In-
carnacyon & ryght pyteous passyon/and the whi-
che them hath delyuered from eternall dampna-
cyon/they giuen graces and praylynges vocalcs &
melodyous vnto the redemptour soo moche excel-
lently that no mortall man ne may it speke wor-
thely. The thyrde for the benedyccyon of the gra-
ce dyuine of the whiche the mercy infynyte them
hath worshypped & ouercome in this worlde and
oftentymes them hath called agayne/releued and
preserued from grete and detestable synnes as wel
by the mysterie of the sacramentes of holy churche
as also in cryng them the keepynge and the ser-
uyce of all the blessyd angelles of the courte cele-
styall/the whiche graces and benefyces all the sa-
ued knowen it ryght well perfectly by the whiche
they giuen prayse vnto god incessably. The fourth
for the glorie vnto the whiche they seen to be come
and ben certayne that it shall neuer be lesse nor it
shall neuer defayle neyther in body ne in soule/But
ben & shall dwelle in eternyte of peas and of loue
in force/in beaute/in yowth/and all other goodes
more grete and infynyte than ony herte ne may
thynke. O ryght glourious compayne. O ryght

differt a stella i cla-
ritate sic ⁊ resur-
ectio mortuorum. i. co-
rin. xv. De lyra. p
claritate solis itel-
ligit claritas xpi p
claritate lune cla-
ritas virginis ma-
rie. p claritate stel-
larum claritas aliorum
sanctorum ⁊ sanctarum

The fyfth

glorious royaume. O ryght delectable lyf. O fely
cye infynyte. There is none fufficyant for you to
vnderftande/for you to wyte/for you to nombre/
for you to comprehend/for all thefe thynges be
forefayd notwithstandinge that they ben of grete
meruaylle playnely they ben a leffe thyng in com
paryson of the ryall veryte than is a ryght lytell
droppe of dewe in regarde of all þ water that god
hath create. And therefore better it is to ceffe fo mo
che to wyte & hym to refozne vnto deugute oryson
without the whiche none ought not ony thyng to
begynne in lyke wyfe to ende. And for the true god
of mercy/of peas/& of consolacyon/fontayne of
loue/of pyte/& of fweetnes/the lyght infynyte & lyf
eternall vnto you me yelde dygne of cruell dech/
depnes of ignoraunce of all myfery & of all welch
affured & indygne more than I can fpeke in you
befechynge ryght humbly that it may pleafe you
me to gyue caufe & felynge in this prefent lyf that
as of the paynes of helle & of the Joyes of parady
fe me ye haue gyuen grace for to fpeke & in this
prefent treatyle to wyte vnto that that I you may
fere & redoubte and fynally with all myne herte
you to loue. O creatoure of heuen & of erthe the
whiche ryght Iuftely gyueft helle vnto the damp
ned & your bleffyd paradyfe vnto the laued I con
felle & aduowe to be that karyt & lynneth the whi
che the goodes of the body and of the foule hath
ryght follyfshely dyspended vnworthy to lyfte vp
my face apenft the fonne or the mone. But that w
ftandyng very god fader pyteous of euery creatu
re & fontayne of mercy ryght Iuftely I requyre the

Parte.

ayde of all your court celestyall/ & ryght syngulers
ly of the virgyne glorious the moder of our souer
ayne lorde/ the depnes of grace dyngne & aduoca
te of synners to the ende that by theyr intercessy
ons & excellent merytes my synnes grete & innu
merables ben vnto me in this present lyf forgyuen
& pardoned/ and that this the whiche I haue he
re done by you & you/ and for your gloire vnto you
may be agreable & vnto the edyfycacon of every
good creature not for my merytes or vygnye opera
cyons but by the infynyte bonte/ swetnes/ & humy
lyte of our blessed saupour Ihesus / & of his ryght
holy moder vnto whome I me submytte & yelde
vnto the deth & vnto the lyf Amen.

The yeres .vi. thousande .vi. hondreth thre
score and .viij. after the begynnyng of the
vniuersall woilde. And the yeres a thousande sy
ue hondreth the .xiiij. daye of Januarie after the
Incarnacon of our lorde this present booke was
fyrste consumed. In the whiche yeres & dayes has
bonde more grete ylle than may be spoken or
thought to haue be in these yeres & dayes before
sayd/ that is that the comaundementes of god ben
well nere all dysprapled & ryght dampnably tres
passed/ the whiche thyng is the moost grete excres
of the dolorous pyte that may be ymagyned / for
than it foloweth that almoost all the woilde the
whiche reigned in these ryght peryllous & dauges
rous dayes go vnto perdycon. The consyderacy
on of the whiche excres hath be the cause motyue of
the composycon of this present booke for the cons

In nouissimis die
bus instabit tunc pe
riculosa. ii. cxi. iii.
Veniet tempus quale
non fuit ex eo ex h
getes esse ceperunt
vsq; ad tempus illud
dan. xii. Multi sunt
vocati pauci vero
electi. Math. xx.

The fyfth

solacyon and reuocacyon of synple people. And to the ende that those the whiche it wyll rede or here may consyder that that they haue auowed vnto holy baptem and also to vnderstande the trougt of the comaundementes of god and of the werkes of mercy. By the whiche knowlege they may them correcte and purefy from theyr synnes by holy & entyere confessyon and to fere & redoubte the horrible paynes of helle in ferme hope to mowe come vnto the ryght glorious company of paradysle moynge the ayde and benedycyon of all the blessed crynpte vnto the whiche fader lone and holy goost be honour and glorie in heuen and in erthe/ex hoc sicut nunc et semper. Amen.

Here endeth the booke named the ordynarye of crysten men newly hystoryed and translated out of frenshe in to Englyshe. Enprynted in the Cyte of London in the flete strete in the sygne of the sonne by Wynken de worde the yere of our lorde .M. LCCC. ij.







5. Clafs: Sinistr: — 94.

